

Millennial Star

FEBRUARY 1968





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Millennial Star

Volume 130

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February 1968

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Cover Picture

Buckland in the Moor,
Dartmoor, Devon
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GOOD TIMBER

The tree that never had to fight
For sun, and sky, and air and light,
That stood out in the open plain,
And always got its share of rain,
Never became a forest king:
But lived and died a scrubby thing.

The man who never had to toil—
Who never had to win his share
Of sun, and sky, and light and air,
Never became a manly man:
But lived and died as he began.

Good timber does not grow in ease—
The stronger wind, the tougher trees,
The farther sky, the greater length:
The more the storm the more the strength;

By sun and cold, by rain and snows
In tree or man, good timber grows;
Where thickest stands the forest growth
We find the patriarchs of both.
And they hold converse with the stars
Whose broken branches show the scars
Of many winds, and much of strife—
THIS IS THE COMMON LAW OF LIFE.

EDITORIAL ROUNDUP

★ The Texas South Mission has been formed through a division of the Texas Mission. The new mission will be headquartered in San Antonio, Texas, with missionaries proselyting among the Spanish-speaking people of south Texas. Pres. Dean Larson, former president of the Spanish-American Mission, is the president of the new mission.

★ Two new stakes have been created in recent weeks. Perth Stake, 9,500 miles from Salt Lake City, was organized at Perth, Australia, with Donald W. Cummings, sustained as stake president. Perth Stake is the sixth such unit to be organized in Australia.

The 448th stake in the Church, is the Simi Stake, in California with John Lyman Ballif III sustained as the first president of the new unit. The stake has 3,000 members in six wards, in Reseda and Canoga Park area.

★ The recently completed Long Island Stake Centre in Plainview, New York, features much of the material that was used in construction of the famed Mormon Pavilion at The New York's recent World's Fair.

The large side panels of the Pavilion make up the outer walls of the chapel and cultural hall. Appendages to the central chapel-cultural hall unit are the classrooms and other facilities. The stake centre will also house the Plainview and Plainview Second Wards.

★ The new Pacific Northwest Mission with headquarters in Seattle, Wash., is being presided over by Pres. Joe E. Whitesides. The mission was created through a division of the Northwestern States Mission.

★ More than 1,800,000 visitors toured Temple Square in 1967, according to Theodore C. Jacobsen, director, the new Visitors Centre.

He said August was the biggest month with 286,717 visitors counted on the Temple Square grounds. Second highest month was July with 260,815 and third, was December with 224,031. The special Christmas lighting on the Square attributed to the high number in December.

★ The last of the 80,000 Mormon pioneers who came to Utah before completion of the transcontinental railway in 1869, Mrs. Hilda Andersson Erickson, 106, Grantsville, Utah, died Jan. 1st in a Salt Lake nursing home.

Born in Ledsjo, Sweden, she crossed the plains in 1866 with her parents by ox team.

During her long life she delivered more than 200 babies, treated wounds, performed elementary dental work, operated a general merchandise store following her husband's death in 1943, drove a car until she was 95 and last year voted in the municipal elections in Grantsville by absentee ballot.

Short Story Contest

Winners Announced

★ Winners of the Millennial Star 1967 Short Story Contest are announced herewith. The first four place winners will receive special prizes and the first two stories are published herewith in this, the February issue of the Star.

The next eleven stories in the contest listing will be published in future issues of the Millennial Star beginning with the March issue. The balance of the stories submitted, will not be printed, as per decision of the judges, but the writers will receive certificates.

The editorial staff of the Millennial Star, its board of directors, and the judging committee for the contest, desire to thank all who participated. The contest created much interest and brought to the front a number of persons in Great Britain who have creative writing ability.

First—"Teach Me Right"

by Mrs. Edna Byrne
19 Prestwich Avenue,
Worcester Branch,
Midlands West District.

Second—"This Swinging London"

by Karen Bateman
12 Alexandra Court,
175 Queen's Gate,
London, S.W.7

Third—"A Prayer Is Answered"

by Anne Bradshaw
"Cumorah"
Island Close,
Norton,
Northamptonshire

Fourth—"Its A Miracle"

by Elder Frank V. Leifson
50 Princes Gate,
Exhibition Road,
London, S.W.7

Fifth—"Exodus"

by Mrs. Pamela Johnston
94 Edenderry Park,
Banbridge,
Co. Down, Northern Ireland

Sixth—"Jane's Witch"

by Doreen L. Lucas
26 Hollywood Gardens,
Hayes, Middx.

Seventh—"If Only"

by Mrs. Pat Pritchard
36 Trem Elidir,
Bangor, Gaerns

Eighth—"The Small Miracle"

by Robert A. Moore
44 Dale Edge,
Eastfield,
Scarborough, Yorks

Ninth—"The Golden Dawn"

by Kathleen P. Ramsbottom
64 Ellesmere Way,
Morton Park,
Carlisle, Cumb.

Tenth—"A Little Bit Of Heaven"

by Mrs. Maureen L. Waghorne
24 Sweet Briar Avenue,
Benfleet,
Essex

Eleventh—"Thy Will Not Mine"

by Judy Hartley
247 Station Road,
Winsford,
Cheshire

Twelfth—"The Beckett Story"

by Rita Bowles
17 Southfields Drive,
Timperley, Cheshire

Thirteenth—"The Call Of The Seagulls"

by Ruth B. Brook
13 Clara Street,
Fartown,
Huddersfield, Yorkshire

TEACH ME RIGHT!

Prize Winning Short Story Submitted

by Mrs. Edna Byrne,
19, Prestwich Avenue, Worcester



★ Barbara had been very ill. She was aware that her illness was serious and that only a few months of her life were left; maybe only weeks. But today was yet to be lived and she was allowed downstairs for a few hours.

She had lain in bed so long, counting the cracks in the ceiling, following the pattern of the wallpaper with her eyes, watching the spider weave his web in the corner of the window, listening to the birds working on their nests—under the eaves of the house, waiting for

the sound of the milkman, who clanked down the bottles in their crates each morning. Something being done all the while. Each day her strength gradually increased until she could rise from her bed and walk just a little, across the bedroom.

Today, she had strength enough to walk down-stairs and all those patterns and sounds were not seen or heard, for new ones took their place. She didn't bother to hear the milkman anymore, because she could now see him. The

birds were not noisy now, for they pecked at the lawn.

The rain was still hanging on the window panes like large tears, as she stood there gazing out into the world. All this would soon be gone for her, she took it into her heart, all she could, for this life was precious to her.

I was her personal friend. I cried inwardly as she talked to me about the killer disease, from which she was suffering, but she was so brave, my heart ached with physical pain, if that's possible, when she reminded me that "Our Lord has promised all of us, only that which we can bear."

But why! My thoughts were asking, why should Barbara die? This young woman of only twenty-six years, who was so bonnie to look at, at least that was until two years ago. Now she began to look ill, getting thinner and generally weaker. The next time she is confined to bed will be the last time; this is how this disease behaves with people, it takes them slowly, but surely.

It was as if I were dying myself; something was dying inside me, for it was torture each time I spoke with Barbara, each time I looked upon her face, I thought, "How long?" "Could a miracle happen and we be told that the disease had gone?" "Was I dreaming?" "Would I soon wake from this awful nightmare?" By day my mind was a whirl with questions unanswered, fears and hopes, all at the same time. My sleep became disturbed at night.

There was never one time when I could remember Barbara saying, "It can't be done", or "It's impossible." Whatever task came her way, no matter how difficult or tiresome it appeared to

me, she would sit down with the thought of the task before her, calmly study all aspects and then say, "My morning prayers asked for help and guidance in my daily tasks, and The Lord knows this has been handed to me. His strength is mine", or she would say, knowing the situation to be great, "This is something I must discuss with my Father, through His Son, if you will excuse me for a moment." Leaving the room where I sat, she would go to pray. Upon returning she would, in her calm way, sit and commence to work on the situation. I knew she had been kneeling, because I would see her rub her knees occasionally, to restore the circulation.

Constantly I choke back tears. She was always kind to people, she smiled all the while, even though her burdens were often very heavy. No, she wasn't perfect; she wasn't an angel; just an ordinary human being in the world, like so many other thousands of people.

Until she had become ill, Barbara was a teacher at the infant school. I couldn't count the times when, enjoying our conversations together, she had told me of her imperfections. "Today", she would say, "when we returned to class after lunch-break, I saw one of my six-year-olds throw his sweet paper over the school fence into a neighbouring garden and I reprimanded the small child." "Well," I interrupted, "why do you feel imperfect through this act, surely respect of other peoples property is the making of a good citizen?" "Oh yes!" Was her reply, "But I didn't give him a chance to defend himself, or to explain himself; I said my piece and hurried him into class. I'm at fault you see, Lottie; to be a good teacher, whatever the subject, whoever the pupil, we are there to help those in need, to

Short Story

teach basic truths and help correct mistakes." I was getting a little impatient, "But surely you were correcting this boy." "Lottie, I didn't take the trouble to find out whether he was making a mistake, or whether he just didn't know, that over that fence the ground belonged to some-one else. How much of the law did he know! He hasn't been with us very long, only six years in this world, that's a very short while to hear about laws, let alone learn them. But no matter what age, a good teacher will give the student an opportunity to explain why this was done, or why knowledge on that particular subject was lacking. This way, teacher will talk as a friend, a confidence will develop between the two; the teaching can then begin at the necessary level of the lesson.

"Don't you see what I'm trying to illustrate Lottie, who am I to condemn people, like I did that little boy? We have to be gentle with the way we handle situations for the first time, but if they are repeated, defiantly, only then shall we find it necessary to rebuke; even then we should rebuke with love in our hearts, lest we be esteemed an enemy."

At those last few words the room fell silent. I was biting my lip, trying to suppress tears, but humility swelled up inside me so much, I couldn't hold on any longer. Great tears of sadness, gladness, pity, poured down my face; sorrow for the injured boy; sorrow for all those I had hurt by words or deeds, gratefulness for Barbara, all these things I felt, for her example of teaching was second best to none.

I was sobbing now, she was all distorted as I looked at her through my

tear filled eyes. "Barbara," I burst out, "Why am I crying this way, why am I upsetting myself, why is my heart heavy? You are the one with the cross to bear!"

While I was uttering these words, she had her arms around me, with that pressure of security from her finger tips to the length of her arms. "I have studied my subject, I know the answers and the consequences," she said gently. "I have grown to accept what is expected of me, that is my best at all times. I will not die and be forgotten from this life Lottie, because those tears you have just shed, mean that you are learning the same lesson that I took in life. I also shed many tears before I knew what my "Teacher" meant, before I could follow His example. But he never bawled me out. He never condemned me, He always gave me a chance, to show him how much I had learned.

I was drying my face now, a smile was breaking through my darkness, I could feel the confidence which Barbara had been telling me about. Here she was, a teacher and yet she was still willing to learn more.

Three weeks passed by. Barbara didn't get outside her home again. She was getting weaker but great was her effort to be active. Since Wednesday she had remained in bed, too weak now to walk. She spent her time writing a few stories, for Junior Sunday School. She wrote a poem and sent it to the children in the class, where she taught at school—

"Seek for the Truth and
Ask, what you want to know.
Remember, dear children,
"Teacher" loves you so."

—were the last four lines of the poem. She would read for a while, from one of her many books. Her requests were few, but she would insist at the beginning and closing of each day, that someone assist her from the bed; there she would kneel and talk with The Lord.

It was an ordinary home. Mother, Father and younger brother. Warm with every-day bustle or tranquillity of life. "Living with Barbara, well, she is like a trainer in the circus," I had often heard her father say. "She enjoys the clowning and joins in with the laughter but when the main act of the show is being performed, (by that I mean prayer time), she requires your seriousness and quietness, to encourage all performers to balance themselves according to their ability. She holds the whip high and we reach up to it."

We always looked forward to Saturday nights. This was when Barbara and I would go to a dance, or a show, to join with the social and lighter side of life. I shuddered, as I reflected that memory, for tonight was Saturday again and Barbara was so ill.

I had helped her mother to lift her from her bed. She knelt to say her prayers and we left the room. We left her for the usual amount of time which she allowed herself, but I felt uneasy somehow. I looked at her mother, my eyes expressing the fact that I was returning to the bedroom. I entered

quietly, Barabara was still praying. She roused herself slightly; I thought she was about to finish, when she said aloud, "Lottie will continue my work for me, her goodness comes from the heart and her love abounds. Give her strength to teach Thine example and to hold the whip high." Those were her last words.

Her mother had followed me into the room, I saw her standing near the door. She moved forward and we lifted Barbara on to the bed. She had died talking to her "Teacher."

Though my eyes were cloudy again, I was smiling. I had to smile to continue Barbara's work. Her mother embraced me and sobbing, she said, "I'm so glad to have witnessed the confidence my daughter had gained from you. She always said you were a wonderful teacher, because you would always listen. You gave her a chance."

As she turned and gently guided me towards the bedroom door, she said, "Her memory will live through you, Lottie, as the memory of Christ lives through all of us who follow His example."

As I passed the bed, I stopped to pick up the last book Barbara had been reading; I kissed her cheek tenderly.

The door closed quietly behind me. I read the title of the book. "Teach me right!"

COMING

in the MARCH issue of the MILLENNIAL STAR:

Theme: "Home Evening"

Read how Home Evening is affecting the lives of your brothers and sisters in Great Britain.

Try the recipes given for Home Evening treats.

Suggested games for Home Evening.

Plus thoughts from Church Headquarters relative to Home Evening in general around the world.

WATCH for the April issue themed to EASTER

The May issue centering on Spring, the opportunity time (the newness of life).

And other selected themes in future issues of the

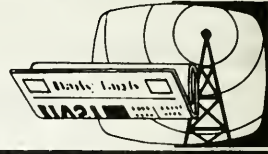
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NEWS



Compiled by Muriel Cuthbert

North British Mission Holiday Festivities

★ Father Christmas had a rollicking welcome when he called in at the Liverpool Chapel on the occasion of the Primary and Junior Sunday School party.

The rousing singing which heralded his appearance was a real credit to the children after the immense tea they had just consumed, which was provided by Doreen Jones and her band of tireless helpers.

Balloons and crackers made a lovely

centerpiece in the hall, and decorated each table. The splendid sight brought forth the comment from one small boy . . . "Boy ain't this something?"

The branch party and dance followed the children's jollifications, and again the refreshments were of the most mouth watering variety; these, together with the games and convivial atmosphere made a splendid night for all members.



Liverpool branch Primary and Sunday School party.

Mission News

★ Approximately ninety saints attended the Preston District M.I.A. Autumn Ball at Rawtenstall Chapel. Apparently there was some misunderstanding amongst the members as some arrived in their "best bib and tucker" while others wore "Western Gear." The latter were more appropriately attired, for the event was aptly named "the Marshalls."

The District Dance Festival was also included in the evening's programme, but only two branches, Burnley and Bolton, took part. Burnley won with a spirited Scots number. During the interval, hot dogs, bacon and beans, with a non-alcoholic punch were served.

★ A turkey dinner was served by the members of Burnley Branch to a most hungry and appreciative gathering. President and Sister Shorrack were in attendance, and a campaign was opened which has as its target, £1,000 in the building fund by this time next year. A great night was enjoyed by everyone with dancing to taped music, and an exhibition of country style by the youth of the branch. Brother A. Hathaway delighted his listeners with his masterly interpretation of a monologue. President Pickup then expertly auctioned two parcels, the contents of which were not known and this added two Guineas to the fund.

★ Grimsby District Relief Society Presidency held their annual party at Scunthorpe on Dec. 2nd in the form of a dinner and dance, Husbands and friends were again invited and eighty-nine

dinners were served. Other guests arrived at eight thirty when square dancing began. The music was provided by the Lincoln Redwings and was ably called by Roy Howard.

★ A Minstrel Show was given in East Hull Chapel by members from the Leeds Ward in aid of the East Hull Building Fund. This fine show attracted many people who were not members, and all were impressed by the clean quality of the performance. The Cultural hall was full and over 230 tickets were sold.

The District Music Festival took place at the West Hull Chapel, and four branches took part. East and West Hull, York and Scarborough. Winners were Susan Bagnall-solo, Brother and Sister Spencer-family unit, all from Scarborough, and the York Choral Group, all of these will go forward to the Grimsby District Festival.

★ A most successful bazaar held at the Grimsby Chapel, under the direction of Relief Society President Marjorie Jenner, realised £43 profit. Beautiful home-made cakes were a feature of the bazaar, and these sold very well, so did the many splendid toys made by the sisters, and Christmas decorations, calendars and aprons. Sales were also good at the knitwear and handicraft stall and the White Elephant stall was very popular. Hot dogs, mince pies and orange juice helped to swell the profits.



Elder Saunders and Elder Willis present Book of Mormon and Meet the Mormons to Ald. Roberts Mayor of Beverley.

★ The missionaries of Beverley Branch, Elder Joseph N. Sanders, from Arizona, and Elder Thomas Willis of Los Angeles, California, called on the local Mayor Ald. Harry Roberts at the Beverley Guildhall, and presented him with a copy of "Meet the Mormons" and a Book of Mormon. They invited him to attend the Open House on Dec. 8th. The Mayor was very impressed by their visit. Photographs of the presentation and an article appeared in two of the local papers.

★ The annual Christmas Bazaar held by the Derby Ward Relief Society was a great success. Gaily decorated stalls proved to be a great attraction, and the home-bake stall did especially well.

After the bazaar the evening programme was organised by Kenneth Clulow, and fifty members thoroughly enjoyed dancing and games.

★ Children of South Birmingham Ward Primary held their Christmas Party at Hartfield Crescent School, Hall Green, on Dec. 15th. After the party tea provided by the sisters, they entertained parents and friends by singing carols and popular songs, ending with Rudolph the Red Nosed Reindeer

The highlight of the evening was a visit by Father Christmas, and each child was called to him by name to receive a gift.

On the same evening the M.I.A.

Mission News

presented their Road Show, "In an English Country Garden," which they had put on at Leicester in October.

Afterwards the M.I.A. girls assisted by a few of the Primary children, paraded in a fashion show. Garments modelled ranged from summer dresses to trousersuits, and long evening dresses some of which had been made by the girls themselves. For those contemplating marriage, there were bridesmaids dresses, bride's mother's attire and as a grand finale, two gorgeous bridal gowns. The entire show was organised by Dianne Lydiard.

The December blizzard that disrupted Birmingham's traffic on the eighth also had an effect on the size of the audience at the ward concert, but this did not deter the performers. The Mission-aies were there with their guitars, and entertained with some unusual carols as well as popular songs. Miss Florence Ellard and Miss E. Newby gave excellent performances singing many old and new numbers.

ing, and the attendance was good despite the bad weather.

★ The Ward Christmas Party took place on Dec. 15th, with David Bourne in charge of the games, which were rather boisterous, and which quickly put everyone into the party spirit. A buffet table was attractively set out in the lounge and was a big success.

David Brailsford made a welcome appearance as Santa Claus bringing gifts of sweets and fruit for all the children. He also gave a very professional performance in a comic sketch along with other members of the M.I.A. and Bishop Green's family quartet sang some lesser known carols.

As members with young children made their way home, Geff Harris organised dancing for the teen-agers, and also gave instruction on some of the old time dances.

★ Nottingham Ward held an open house on Dec. 10th. The Chapel was open to visitors from 3 p.m. with conducted tours and displays from all the auxiliaries and two showings of the film "How near to Angels." Visitors were also invited to attend Sacrament meet-

★ Every woman's idea of a good evening out is to have a meal cooked and served for her with no worry about washing up afterwards. Walsall sisters received such a treat from the Branch Priesthood members on Dec. 2nd., and dancing afterwards made it a full evening of pleasure and relaxation.





Chris and Peter, friendly folk singers.

★ These two young men are such good friends of the Church that they have offered their services at any time. Already they have delighted many audiences in the Liverpool District.

★ December 2nd was a sad yet joyful evening for the Coventry Ward when the "Curtis Capers" social took place. Behind the fun and laughter was sorrow because the building supervisor and his family were leaving the ward.

Brother Curtis had been at Coventry since the beginning of the chapel building, and as it neared completion he was called to make up the position of area construction supervisor for the British Isles. Brother and Sister Curtis and their four sons, all received presents from the ward to remind them of their stay in the city.

★ "Joseph Smith, the president of the Church, prophet, seer, and revelator, is thirty-six years of age, six feet high in pumps, weighing two hundred and twelve pounds. He is a man of the highest order of talent and great independence of character—firm in his integrity—and devoted to his religion; . . . as a public speaker he is bold, powerful, and convincing; . . . as a leader, wise and prudent, yet fearless as a military commander; brave and determined as a citizen, worthy, affable, and kind; bland in his manners, and of noble bearing."

—Reprinted in *Millennial Star*, May 1842
Helen Mar Whitney, an intimate friend
of the prophet.

Scottish Relief Societies

Raise £30 at

Annual Bazaar

★ The branch Relief Societies from Bellahouston and Thornliebank held their annual bazaar in a rented hall on a main thoroughfare in Bellahouston on Saturday afternoon. Knitted goods, children's wear novelties and goodies from the kitchen were on sale, together with old clothes as a Jumble section.

Business was brisk in that quarter but it was found that people were more unwilling to part with their money on the articles made by the sisters than they had been last year. This was attributed to the "squeeze" and unemployment, for the goods were well made and much cheaper than they would have been in the shops. However the total takings were in the region of £30, which was relatively satisfying to the sisters and will help to boost the funds.

★ The Kilmarnock District held their first priesthood social in the Glasgow Ward Building, which had been specially lent for the occasion. A very fine three course meal was served, consisting of soup, chicken with all the trimmings, and ice-cream and fruit. For once the priesthood were able to sit back and relax, there were no chores for them that night.

Ronald F. Lovell, the Kilmarnock District President, was chairman for the evening, and guest of honour was Mission President E. J. Brown; both of them gave after dinner speeches.

The programme ranged from several numbers by both Bellahouston and the Kilmarnock Branch Choirs, to solos from George Seaton, Ian Duddy and Walter Bloy, two violin solos from Reginald Beales, and two poems read by President Lovell. Ian Daly sang some

folk songs and accompanied himself on the the guitar and Hyrum Blackburn told some tall, tall stories. Anthony Sinclair danced a Highland Fling, and to conclude the evening Gordon McDonald led everyone in Boy Scout type rally calls.

There were forty-eight brethren in attendance, mostly Priesthood holders, there were a few new members and some friends. All had a very enjoyable evening.

Central British Coed Wins Oratory At BYU

★ We have received word from America that Carolyne D. Williams, formerly of the Harlech and Rhyl Branches, and at present attending Brigham Young University, has won the Heber J. Grant Oratorical Contest, the biggest speech contest of the Year at the University. Congratulations Carolyne.

★ On Dec. 2nd the 2nd Quorum of Elders held their annual dinner and dance in the Northampton Cultural Hall. It was excellently organised and presented by President Litchfield and his aides. Amongst the 64 guests were Pres. and Sister George I. Cannon, and

five members travelled from far away Lincoln, while others were from Corby and the Midland South District. Dancing was to Glynn Ramond and his Band, who also compered the games and spot prize dancing and the prizes were profuse!

The dinner was served at tables elegantly decorated with a Christmas theme by the Relief Society, and the menu featured soup, chicken, trifle and caro drinks.

Sister Cummings, the Northampton Primary president organised a Nativity play and a party for more than 60 children on Dec. 16th. Special guests were 24 children from a local Roman Catholic Home.

The play called "Ten Angels" was excellently performed by the children in their attractive costumes; Sally Gooing and Tony Cummings were narrators. Sunday School and Primary officers and teachers prepared and served the food for the party. The Relief Society provided sweets, and Barry Beardsmore organised the games, which included a Father Christmas and gifts for all.

Whilst the children enjoyed their feast, the parents were entertained with films shown by President Elger.

★ The Prophet Joseph Smith and his Brother, Hyrum, were said to be "as brave as lions."

Reprinted in Millennial Star, September 1942



Open House Programmes Aid British South Mission

★ Four chapels in the British South Mission were utilized for open house evenings prior to Christmas. Indeed the evenings seemed to lend a special brotherly atmosphere to the Christmas season, a setting of the "stage" as it

were for the opportunity to learn more of the Saviour, the Gospel and the mission of the Prophet Joseph Smith.

An average of 100 persons attended each of the open house observances with approximately 20 investigators

present at each. The Reading, Southampton, Crawley and Luton Ward chapels were used for the evenings.

Each building was spic and span, shined almost to perfection, to make a fine impression upon the visitors.

Some of the evenings began with a musical programme, all featured tours of the chapels, cultural halls, classrooms, and baptismal facilities. The prized Church film, "Man's Search For Happiness" which won high acclaim at the New York World's Fair, was shown at each.

Mission Pres. J. W. Child said similar open house evenings will be held probably the week prior to Easter centering upon the crucifixion and the resurrection of the Lord, Jesus Christ.

Sunderland Stake Holds Bazaar

★ Billingham Ward are busy building their chapel and are using divers means of raising money. In order to get in with the Christmas Spirit the Primary workers held a social on Dec. 9th for the Ward, at which the Primary children sang and acted a small play with the theme "Honesty is the Best Policy." Refreshments were served and enjoyed by all who attended.

The Ward's annual Christmas Bazaar held in the Jubilee Hall at Stockton was

a great success. Stake Relief Society President Afton Hardy, travelled down from Peterlee to open the proceedings officially. There was scarcely room to move in the packed hall. Gaily decorated stalls consisted of a White Elephant Stall run by the Y.W.M.I.A. Novelities and Fancy Goods, Toys, an Apron Bar, Plant Stall, Sweets and Cakes, Household goods and a Bran Tub with a Father and Mother Christmas, namely Joe Riley and Sheila Gizzie. Brother Riley is the oldest male member of the Ward. The effort raised £80, half of which will go to the Building Fund, and the M.I.A. made £8.

On Dec. 15th the M.I.A. held a Christmas Ball, and as Billingham's own chapel is not yet finished, it took place in the Middlesbrough Cultural Hall. Approximately 70 people attended, they came from Redcar, Middlesbough, Newton Aycliffe and Hartlepool. Relief Society sisters provided delicious refreshments which included slices of melon with cherries, and hot traditional mince pies. Brother and Sister Sibley proved to be a very special attraction with their demonstration of a waltz, foxtrot and a quickstep.

★ Consett Branch held a sale of work on behalf of their Building Fund on December 9th. The weather was so bad that few people attended and only half of the goods were sold, but they still made £40. Each of the auxiliaries had its own stall, and they had knitted and sewn articles, made cakes and preserves, and toys and the M.I.A. had made jewellery.

★ Newcastle Relief Society held their bazaar in late November and they raised £13 for the ward budget.

★ A special effort was made by the Peterlee Relief Society sisters at their bazaar as the proceeds were to go to the Branch Building Fund. President Sarah Holligon was able to hand over £50 1s. 0d. to President William Hardy afterwards and was told that their building will soon be started.

★ The Stake M.I.A. held a Christmas Dance in the Stake House on Friday, December 8th. Dancing which was a mixture of old-time and modern, was to music by Wilson King and his band, and over 100 people attended. During the interval, entertainment was provided by a young Group from the Newcastle Ward.

After refreshments Stake Relief Society President Afton Hardy, introduced two small plays. The first, "A City on a Hill" was enacted by sisters from Peterlee, Consett and Hartlepool. Singing was provided by Relief Society sisters from Billingham Ward. The other play, "Farewell Pots and Pans", a comedy in two acts, was performed by members of Newcastle Ward. The evening ended with carol singing conducted by Doris Laurie of Hartlepool.

Glasgow Stake Music Festival Heard By 250

★ The Glasgow Stake Music Committee recently presented a music festival in the Drumchapel Building.

Choirs from Cranhill, Paisley, Easterhouse, Pollock, Drumchapel, Clydebank and Springburn Wards participated. A

combined 50 voice choir was conducted by Marjorie Foot and accompanied by Anna Harvey.

Solos were sung by Richard Foote, Andrew Thompson, Alex Bauld, Alex Richardson, Robert Sinclair, Anna Harvey and Pres. and Sister Richardson sang a duet.

More than 250 members and friends enjoyed the festival.

★ An Aaronic Priesthood banquet was held honoring the young men who gained Individual Awards this past year. The banquet was held in the Drumchapel cultural hall Nov. 25th.

Sixty boys and their fathers enjoyed the dinner which was prepared by the stake presidency and served by the bishops.

Twenty-two young men gained the awards. For two of them, Robert Chandler and Alex Bauld, it was their forth consecutive award. All the boys voted the evening a success and were urged to make sure they are in attendance next year.

BIRTHS

★ Linda Nee Hart, formerly of the Crawley Branch, and who married Ward Rasmusen, announce the birth of a son, Ward Byron Rasmusen, Dec. 24, 1967, at Tacoma, Washington, U.S.A. Sister Hart served a mission in the British Mission.

★ Pres. Arthur F. Herbertson and Sister Herbertson of the Glasgow Stake had an addition to their family Dec. 4, 1967, a son who will be named Dale L. Herbertson.

★ November 7th, 1967 to Albert and Margaret Smith, Leicester Stake a son, Terence James Smith.

MARRIAGES



★ Jill Bleakley of Bangor, North Ireland, was married to William D. Curland of Beverly Hills, California, USA, on Oct. 7th in Holywood Road Chapel, Belfast, by Pres. Theron Asher Jr. of the Irish Mission.

Jill is the daughter of Dr. and Mrs. John Bleakley and the reception was held at their home in Bangor. The Curlands are now living in Suffolk and attending the Ipswich Branch, but will leave for California next May.

Heather and Wendy Bleakley were bridesmaids and Bob Bleakley acted as best man.

★ Ellen Cowley, a former member of North Shields Branch, Sunderland Stake, was married to Richard W. Richards in Salt Lake City, Utah, where they are now living. The bridegroom has served a mission in the Sunderland Stake.

ENGAGEMENTS

★ Pauline Turner and Alan Webster, both of the Norwich Branch, of the British Mission, are engaged.

They are planning to be married June 8, 1968 at the Norwich Branch.

★ David Cook of Oldham Ward to Jean Satcliffe of Leeds Ward on Dec. 9, 1967, at Leeds. Both now members of North London Ward, London Stake.

★ Peter Taylor, a former Church Builder, to Linda Fell of Scarborough Branch, North British Mission.



★ Eileen Lansdell also a former member of the North Shields Branch and now residing in Canada, was married to Kenneth Holmes of Ontario on Nov. 9th 1967, in Salt Lake City.

LDS National Students

Convention Set For March 29-31

★To all LDS Students and those engaged in further education in the British Isles.

On the weekend of 29-31st March of this year, that is, during the Easter Vacation, the first LDS National Students Convention in this country will be held in Leicester. It is being planned by the Oxford University Deseret Club, especially to meet the needs of the LDS Students in the British Isles.

Two themes, "The LDS Student in Church and community," and "Leadership—towards the Temple" will run parallel throughout the programme. They will be treated and expounded by students and by visiting speakers in sessions on Saturday morning and in a stimulating discussion programme on Saturday afternoon.

Visiting speakers will include J. W. Child, president of the British South Mission; George I. Cannon, president of the Central British Mission; Gwen Cannon, Millennial Star feature editor; Gilbert McCabe, former president of the University of Oxford Deseret Club; Roger E. G. Jones, Thames Valley District presidency; and others. They will tackle such subjects as "Morality, the Church and the community," "Missionary work in the University," "The Concept of Progression," "Personal Development through Leadership" and "Integration." The discussion groups will develop quite freely the topic of scientific, leadership and morality and the temple" under the guidance of experts in these fields

The convention will not be without its lighter side. A hoot-en-nanny and folk evening around the campfire is planned for Friday evening, with sports on Saturday afternoon and a grand stake and mission MIA ball on Saturday evening sponsored by the Deseret Club. For the more agile, an early morning cross-city race will bring Saturday nicely into perspective, and peace will be restored by a Book of Mormon study session.

Before the end of the convention on Sunday, a special priesthood meeting will be held in which Bishop Monitor C. Noyce, managing editor of the Millennial Star, will give the lesson. That will be followed by a testimony meeting and by a Sunday School with the Leicester Ward.

It will be a grand and invigorating weekend, and the cost will be low! Being the only LDS Student at a university can be frustrating! Come to the convention, and meet LDS students from all over the country. Have you received your brochure? If not, write for full details and booking form to: P. L. Joyce, secretary, University Oxford, Deseret Club, Wadham College, Oxford.

If you know any LDS Students who would enjoy the convention, send us their names and addresses, and we will do the rest.

See you 29-31st March at Leicester Chapel.

BIRMINGHAM 1970

by Ian Hinchliffe

★ "Please give support" was the cry raised throughout the Birmingham Ward and the support was there at Handsworth on Saturday, November 18th.

"Birmingham 1970" was the title of a light-hearted variety show staged by members of the Birmingham Ward to raise funds for a new chapel. The earlier pleadings of "Please give support" were replaced by demands of "Please give us more" as the audience applauded madly at the end of the production. It was a total success from beginning to end. At times when chaos could have struck (bearing in mind the time when the Bishop's false moustache fell off) the versatility and talent of the participants carried them through in good fashion.

President George I. Cannon and his family of the Central British Mission gave a comical rendering of a song concerning ears. There was hearty laughter as they pulled their ears about by means of some carefully concealed strings.

David Mace recited a piece of poetry in which King Harold, fighting in the Battle of Hastings, somehow managed to get mixed up with some football jargon. The result coming in the form

of an arrow in his eye—an offside goal to the Normans.

Sister Keyte and Grice took us back to the old vaudeville days with their rendering of "We're a Couple of Swells." Their dancing was as good as their singing of this number.

Bishop Tisdale, Brother Megeney and Sisters Reeves, Green and Billington acted a delightful sketch in which a thoroughly annoyed-with-the-weather couple staying at a boarding house were joined by a honeymoon couple. The sketch was very well acted and the Bishop caused an uproar when he looked out of a window and a bucketful of water showered over him.

A group from Woodsetton gave an impressive account of themselves with music from an electric organ, saxophone, guitar, drums and a vocalist. They were versatile and played pop as well as other types of songs.

Ruth Blower lived up to her billing as "Dame Ruth Blower." Her talent was evident in her rendering of "Alice Blue Gown" and an amusing nonsense song.

The Birmingham M.I.A. put on their entry in the stake Road Show as the finale. The theme was an English country garden and the angle which they took was that of soldiers returning from

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the wars to the gardens they loved and missed so much.

The highlight of the evening was the performance of the missionary chorus. They sang all their songs with such meaning and enthusiasm that the audience gave a standing ovation as they left the stage.

At all times the entertainment was professional and all who attended went away satisfied. It was not just those who acted on the stage who must be thanked, but also the people who helped paint and erect scenery, wrote the scripts and the sisters who arranged the refreshments for the interval.

Good show Birmingham Ward!

And in the words of the audience who supported the function "More! More!"



Lynda Hewitt, Loughborough Branch,
Leicester Stake.

GLIMPSES OF YOUTH

Lynda Hewitt Called As Missionary

★ Lynda Hewitt has been called as a full-time missionary to labour in the France-Belgium Mission. This is the fulfillment of a desire that first began when she had her patriarchal blessing. She said "I had an overwhelming desire to spread this true, simple gospel to others."

Her mission call came after many years of active participation in the Church. She was baptised with her father when she was nine years old. Since then she has held the positions of Primary teacher, Sunday School teacher and chorister and M.I.A. counsellor. For the past four years she has been the stake stenographer.

Lynda believes her mission will be a great opportunity for her to thank her Heavenly Father for His rich blessings. She concluded "I look on it as a great challenge to prove what I can do to try to repay the Lord for the wonderful blessings that He has given to me."

The Lord Can Count on Don

★ With all the excitement in the air, it was hard to realize that it was just the neighborhood kids playing their nightly soccer game. But it was getting dark now, and they were preparing to leave after Don's decisive last goal. Putting on their sweaters, they crowded around him and left the field in friendly chatter.

They reached Don's home first, and as the "see-you-later's" were being exchanged, Don walked in the door. His father was on the phone calling the home teachers in his elders quorum to make appointments for oral evaluations. Don could hear his mother in the kitchen. As he approached her, she turned from the sink, smiled, and said, "Hi there. While you were out Brother White, the ward clerk, called and said the bishop would like to meet with you tomorrow evening at seven in his office. Your Dad and I are to come, too."

Don was slightly startled and asked, "Did Brother White say what it was about?"

By this time his father was off the phone and had picked up the last part of the conversation. He answered, "No, Brother White didn't say, but it's

possible the Lord has some responsibility for you to fulfill."

Don looked at his father for a moment, then turned toward his room as many thoughts entered his mind.

The thoughts of the preceding ball game and his game-winning **last goal**, which had occupied his mind a few minutes before, had now been set aside, and he began reviewing some of the things that were to him more important than anything else. As he thought of meeting with the bishop, he remembered the time just a little over a year ago when he had met with the bishop to be interviewed regarding his desires to accept the responsibilities of the Aaronic Priesthood. To him, that was the biggest event of his life. His father and mother had talked to him many times about the blessings and responsibilities of the priesthood. Don remembered what his father had told him as they walked home after their first priesthood meeting together. He said, "Don, I don't know how a father could be more proud of a son than I am of you today. You are the bearer of the priesthood of God. Don't ever forget that, wherever you are or what-

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ever you may be doing."

As Don thought of his father's words, tears welled up in his eyes as they had done on that day. He loved his father and tried to live according to his counsel. He had always been proud to be a bearer of the priesthood.

After Don had prayed that night, he lay in bed with similar thoughts.

The next evening, Don and his parents drove over to the chapel. They entered the building and sat on some chairs outside the bishop's office. Within a few minutes, Bishop Walker came out of his office. He greeted Don's parents and then shook Don's hand and asked him to come in. Don's parents were informed that they would be asked to come into his office in a few minutes.

As Don walked in, he was greeted by Bishop Walker's counsellors.

For the next few minutes, Bishop Walker questioned Don as to his personal worthiness and his love for the Lord. When the bishop was satisfied concerning Don's complete qualification, he said, "Don, we have asked you to come here tonight to call you to a work that the Lord wants you to perform."

Don sensed a thrill run through him as he listened. "Bishop," he said, "I'm willing to do anything that the Lord wants me to do."

The bishop smiled at his counselors, turned to Don, and said, "We were sure you'd respond that way. And Don, the position that we feel inspired to call you to is the most important responsibility that can be given to a young man of your age."

Don, sensing the seriousness in the bishop's voice, looked intently at him.

"Don, the Lord wants you to preside

over the deacons quorum of our ward. But before you respond to this call, let me tell you how important and how vital the position of deacons quorum president is." The bishop reached for the Doctrine and Covenants, turned to Section 107, verse 85, and read slowly, "'And again, verily I say unto you, the duty of a president over the office of a deacon is to preside over twelve deacons, to sit in council with them, and to teach them their duty, edifying one another, as it is given according to the covenants.' Your duty as a deacons quorum president, Don, would be just what the Lord said—to counsel and to teach the members of your quorum."

Bishop Walker paused and said, "Don, I don't suppose you really understand this great responsibility that the Lord gives to a young thirteen-year-old boy. Maybe it would help you to understand if I compared the responsibilities of a deacons quorum president with the responsibilities that your father has as the elders quorum president. The Lord, in the Doctrine and Covenants, says this about the elders quorum president's responsibilities: '... the duty of the president over the office of elders is to preside over ninety-six elders, and to sit in council with them, and to teach them according to the covenants.' (D&C 107:89.) You see then," continued Bishop Walker, "the deacons quorum president has the same responsibility to his quorum as your father does to the elders quorum."

Bishop Walker turned to his second counsellor and said, "Brother Hanks, since you are concerned directly with the deacons quorum, could you mention to Don some of the specific things the Lord expects of a president of that quorum?"

"Well, Don," began Brother Hanks, "the specific responsibilities of this office are included in the handbook that is given to each quorum president. I'll refer to some of them: You, with your counselors, would preside over all weekly meetings. You would visit the sick and inactive members of the quorum. As a presidency, you would meet with your adviser and plan your activities, determine assignments, and review the records of each boy. The quorum presidency must also meet with each newly ordained deacon and explain the responsibilities of a deacon and the opportunities for exercising his priesthood, and have him commit himself to do his duty and to uphold the standards of the Church after they have been reviewed with him. Don, there are many other responsibilities that the president must fulfill, and if you accept this calling, you'll want to carefully review them as they appear in this handbook."

Bishop Walker smiled and said, "Don, can the Lord count on you to carry these responsibilities as our deacons quorum president?"

Don assuringly replied, "Yes, Bishop, I'll accept this call, and I'll do all the Lord expects."

"That's wonderful, Don," said the bishop. "Now would you invite your parents to come in."

The bishopric stood as Don's parents came in, and Bishop Walker said, "Don has accepted a call to be our deacons quorum president, and he's promised to fulfill all the expectations that the Lord has of this office. We will have Don counsel with us as to whom he would like to serve with him, and we want you as his parents to support and encourage him in this, the most important call that can come to a young man."

Don felt his father's arm around his shoulders, and his mother put her hand over his. His parents assured the bishop of their support and encouragement and then left the office.

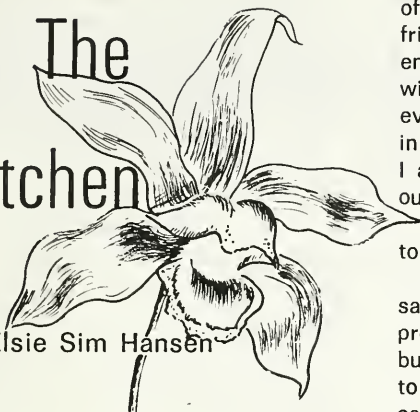
Don sensed as never before, that the Aaronic Priesthood was really the greatest trust that could be given a young man of his age, and he was determined to convey that realization to each boy in his deacons quorum.



Orchids

In The Kitchen

by Elsie Sim Hansen



★A thunderstorm was scissoring across the sky as I looked out of my living-room window. It would probably be raining any minute, I thought, as I placed a scarf over my head in preparation for dashing across the street to my neighbour's house to borrow a cup of powdered sugar.

As I entered Beth Jordan's kitchen and asked for the sugar, I noticed that she was ironing, and that she had a lovely white orchid on the shoulder of her house dress.

"Looks as if you have on your celebrating wings," I said, smiling, as I nodded my head in the direction of the orchid.

Beth's face flashed a faint pink, and she laughed as she said, "I suppose you could say I am celebrating, although I am not really going anywhere today. Randy and I celebrated our anniversary last night."

"It is a gorgeous orchid. I do not

believe I have ever seen a white one so large," I replied.

"I think it is sublime," Beth exclaimed. "That is why I didn't like the idea of shutting it away in a box in the refrigerator where I couldn't see it or enjoy its beauty. Of course, I realize it will not last long wearing it for awhile every day, but of what use is it lying in a dark refrigerator? I like to think I am getting as much joy and pleasure out of it as possible."

I was silent for a moment as if trying to digest the idea..

Beth glanced quickly at me as she said, "I feel sure other people have probably worn flowers in the house, but the idea might not have occurred to me if I hadn't helped my mother take care of grandmother's belongings when she died about a year ago."

"Is the idea a secret?" I asked. "And what has it to do with wearing corsages in the house?"

"Grandmother's house was just full of lovely gifts that people had given to her, including a cedar chest that was filled to the brim with embroidered pillow slips, dish towels, tablecloths, and many other things. Every thing was yellow with age. Mother said she had asked grandmother many times why she didn't use the articles, and grandmother always replied that she intended to when some special occasion arrived, only the occasion never came. Does that answer your questions?"

I felt a guilty feeling skip down my spine as I remembered all the gifts I had stored away, so I said defensively, "Not quite because I think it is a good idea to have some lovely linens stored away for special occasions."

"I do, too," Beth answered, "but not like grandmother did. Just think of the

time and effort friends and relatives expended in making the lovely gifts they gave to her. Now she is gone, and she didn't give herself any opportunity to enjoy them."

"Perhaps she received her pleasure in just knowing she had them," I suggested.

Beth looked at me skeptically for a moment, and then she said, "The scriptures tell us, 'For what doth it profit a man if a gift bestowed upon him,

and he receive not the gift?' Grandmother evidently never learned how to receive her gifts. Randy and I have decided to obtain as much joy and happiness out of our gifts now, today, as is possible."

As I picked up the cup of sugar from the drainboard, I said thoughtfully, "I am surely glad that I came over today, Beth. I realize now that it is about time for my family, and me, to start enjoying a few orchids of our own."

A careful man I ought to be—
A little fellow follows me.
I do not dare to go astray,
For fear he'll go the selfsame way.

I cannot once escape his eyes.
Whate'er he sees me do, he tries.
Like me he says he's going to be,
The little chap who follows me.

He thinks that I am good and fine,
Believes in every word of mine.
The base in me he must not see,
The little chap who follows me.

I must remember as I go,
Through summer's sun and winter's snow,
I'm building for the years to be
The little chap who follows me.

RECIPES FOR YOU



★ The cold blast of winter winds and the flurry of snow make warm, hearty meals a must for active families. These recipes are nourishing and good for cold-weather appetites.

PORK CHOPS

- 6 thick lean shoulder or loin pork chops
- Flour
- 1 teaspoon salt
- $\frac{1}{4}$ teaspoon pepper
- 1 tablespoon fat
- 6 slices lemon
- $\frac{3}{4}$ cup catchup
- $\frac{3}{4}$ cup water
- 3 tablespoons brown sugar

Dredge the chops in flour, salt and pepper. Brown on both sides in fat. Arrange in a baking dish and put a slice of lemon on each chop. Mix catchup, water and brown sugar. Pour over the chops. Bake, uncovered in a moderate oven (350°) 45 minutes to an hour. Add a little more water towards the end of the baking time if needed.

Winter cabbage is delicious. Try cooking it this way for a crisp, flavourful vegetable.

- 1 quart shredded cabbage
- 2 tablespoons butter or margarine
- 1 teaspoon salt
- $\frac{1}{4}$ teaspoon pepper
- 2 tablespoons vinegar
- 1 tablespoon sugar
- $\frac{1}{2}$ cup cream

Melt the butter or margarine in a heavy sauce pan. Add the cabbage, cover and let cabbage steam over low heat for ten minutes. Mix sugar and vinegar and add to cooked cabbage. Stir in cream and serve immediately.

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INTERESTING PEOPLE



Go Thou And Do Likewise

★ T. Porteous Bolton, Maritime District Councilman of Newfoundland and Labrador, has been diligently attempting to spread the Gospel for the past few months. He sends out parcels of Church literature at his own expense to prominent people in the Province. These parcels contain a personal letter.

a copy of the Book of Mormon, and pamphlets entitled "Which Church is Right?" and Joseph Smith's testimony.

On December 14, 1967, with the aid of the Elders labouring in St John's the 609th. parcel was dispatched. It is anticipated that another 150 parcels will soon be sent to the teaching staff of



Left to right: Elder Garff G. Cannon, Elder Arthur J. Hobbs, Brother T. Porteous Bolton, Elder J. Gordon Reynolds, and Elder G. Stephen Chard.

the Memorial University of Newfoundland.

For the past eighteen months Brother Bolton has been writing an article each week on various aspects of Church activities and beliefs. The articles appear in the week-end edition of the St. John's "Daily News" and are published free of charge. These projects, sponsored by this prominent member of the community, make it easier for the Elders to get into the homes of the people.

Brother Bolton is now practising in Canada as an Architect and a Town Planner. He is at present busily engaged in preparing the plans to build the first Latter-Day Saint Chapel in St. John's, Newfoundland, the capital city of Canada's tenth Province.

Born in Preston, Lancashire, he is married with three daughters. The two youngest girls are at boarding school in Oxford and the eldest, Hilary, is in her third year at Brigham Young University. (Hilary's story of her conversion appeared in the October, 1967 issue of the Millennial Star.)

During his frequent visits to his Ellesborough country residence, located between Aylesbury and High Wycombe, Buckinghamshire, Brother Bolton faith-

fully participates in the activities of the High Wycombe Branch in the British South Mission.

Brother Bolton is a convert. A little more than two and a half years ago the Elders rang the door bell of his apartment in St. John's, and four days later he was baptized and confirmed a member of the Church.

One of his New Year resolutions is to be even more active in urging others to follow his lead in spreading the Gospel. He encourages all Church members to distribute copies of the Book of Mormon and other Church literature to relatives, friends and prominent people in their own districts.

He reminds us that a number of our great leaders in the Church were converted after reading the Book of Mormon. This is true of Brigham Young, the second president of the Church and Heber C. Kimball, who preached the first Latter-day Saint sermon outside of America at Preston, Lancashire in 1837.

"Why not make a similar New Year resolution?" Brother Bolton asks. He concludes "Go thou and do likewise. Set the seeds and help to gather in due season a bumper crop, the finest harvest of souls ever, in this part of the Lord's Vineyard."



Origin of Man

History vs Prehistory

by Melvin A. Cook

Brother Cook is a professor of metallurgy at the University of Utah and is widely known for his research in explosives.

★ Mark each of the following quotations true or false:

1. "Between five and six thousand years ago in a few favoured areas of the world, man firmly mastered the formulas that released him from an immeasurably long past of savagery, barbarism, and nomadism . . . For the first time in his history on earth he became aware of his humanity. He became civilized."

2. "And God said, Let us make man in our own image after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over the earth, and over every creeping thing that creepeth upon the earth. So God created man . . . the sixth day."

3. "Perhaps the most important turning point in human history occurred thousands of years before anyone could record it. This was the point in time when, after nearly two million years of vagabond hunting, man settled in villages and began domesticating animal and cultivating crops. Within a short one thousand years or so, the seed of civilization was planted, setting off a vastly accelerated pace of cultural and technological development that has enabled man to progress from mud huts to moon shots."

4. "And it came to pass that after I, the Lord God, had driven them out that Adam began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as I the Lord had commanded him. And Eve also, his wife, did labour with him."

5. " . . . a book of remembrance was kept, in the which was recorded, in

the language of Adam, for it was given unto as many called upon God to write by the spirit of inspiration; and by them their children were taught to read and write, having a language that was pure and undefiled."

Most modern science teachers would expect their students to give the following answers:

No. 1. True. After all, this is the opening paragraph of the "authentic" book "The Horizon Book of Lost Worlds," published by American Heritage Publishing Company. In spite of its supposed "authenticity" and Biblical confirmation that man did start tilling the soil nearly six thousand years ago, this quotation is **false**.

No. 2. False. After all, Genesis 1:26-31 is generally interpreted in modern scientific circles as well as by many religious authorities as mere mythology. This quotation is nevertheless **true**.

No. 3 True. After all, the works of competent archaeologists, particularly those using such modern techniques as radiocarbon for dating, should be considered authentic, shouldn't they? This statement comes from the article "Searching for the Beginnings of Civilized Man," by Gene Bylinsky published in **Fortune** in October, 1966. Still I would mark it **false**.

No. 4. False. After all, tilling of the soil is supposed to be a relatively very recent development in the supposed two-million year evolution of homo sapiens. Not so; Moses 5:1 is still **true**.

No. 5. False. After all, scientists generally reject the idea that man has been able to read and write from his very beginning on earth. Like the supposed evolution of life, reading and writing were supposed to have evolved very slowly over endless ages. Don't believe it; Moses 6:5-6 is **true**.

There is a strong tendency among

archaeologists to overdate their discoveries possibly to remove them as far as possible from Bible history. This tendency may have caused the "most ancient known civilization" of the Sumerians, Egyptians, and Babylonians to be overdated about a millenium. All of these now "well known" civilizations were probably post-Diluvian, all previous ones probably being erased by sudden deep burial of (nearly) all earth life converting it (under the tremendous Diluvial debris) to the oil and coal comprising most of our current inventory of fossil fuels. This tendency for 'overdating' has caused archaeologists to lose touch with the true origins, e.g., ancient Egypt was really founded by Ham's descendants around 2,500 B.C., not 6,000 B.C. Moses, not Hammurabi was the great original law-giver, and a connection may exist between the Israelites in bondage in Egypt and the Sphinx and Pyramids. After all, such tremendous effort and know-how as was required for these ancient wonders could be easily explained as the work of the Israelite slaves in Egypt in Moses' day. Cheops is currently dated at 2575 B.C.; he was probably born nearly a thousand years later!

Today archaeologists are straining as never before to find evidence for still earlier dates for the "dawn of civilization." "Jarmo," a recently discovered ancient civilization, for instance, is said to have begun around 6750 B.C. based on radiocarbon dating. Columbia University archaeologists, Ralph and Rose Solecki, claimed that their recent discoveries at Zawi Chemi Shanidar, not far from Jarmo, were about 9,000 years old based again on radiocarbon dating. T. C. Young and P. E. L. Smith mentioned the discovery

Origin of Man

of a cave in Iran "occupied from about 35,000 B.C. until recent times," and a farming village "founded about 8,500 B.C."

Archaeologists generally look for sites "like Jarmo rich in animal bones and charcoal that can be dated by radiocarbon . . . to reconstruct, in complete sequence, the emergence of domesticated animals and plants." How justified are they in such claims for antiquity? Quoting again from Bylinski: "A variety of new scientific techniques is helping to expand the scope and meaning of the remote history of man. **First and foremost is radiocarbon, or carbon 14, dating**, which reaches about seventy thousand years into the past . . . To reach much further back in time, scientists have developed potassium-argon dating, a somewhat similar 'atomic clock,' which can tell the age of rocks billions of years old and has cast new light on man's beginning as a toolmaker nearly two million years ago . . ."

While expressing a widely held modern viewpoint, this statement is wholly unreliable. In the first place the idea that radiocarbon is useful for dating specimens 70,000 years old is absurd. Generally authorities claim only 40,000 years for the time resolution by radiocarbon (half-life 5760 years), but even this is still much too extravagant. Six half-life periods of accuracy is already plus or minus one percent accuracy; 70,000 years for radiocarbon usefulness would require still a hundred times better accuracy. As unrealistic as these claims are, still far more serious is the fact that radiocarbon method has in it a basic error that becomes increasingly bad as time increases. Radiocarbon is not in equilibrium or "steady state" in the atmosphere; it is out of equilibrium by more

than 40 percent, a fact pointed out more than a decade ago and verified among other physicists by Lingenfelter (**Review of Geology**, January 1963) and Ness. et al. (Journal of Geological Research, 1961). This situation is detailed in "Prehistory and Earth Models" and Science and Mormonism," the latter book coauthored by my son, M. Garfield Cook. Moreover, Dr. W. F. Libby, Nobel prize winning author of the radiocarbon method, acknowledged in a symposium reported in **Science** (August 11, 1967, p. 726) that radiocarbon is still increasing in the atmosphere. By his own arguments this would mean that the entire atmosphere itself is less than 30,000 years old!

The (correct) application of the carbon-14 method, which takes into account nonequilibrium in the atmosphere, reduces assigned radiocarbon dates quite appreciably, especially the oldest ones. In fact it telescopes all dated specimens to less than 10,000 years old!

While the (corrected) radiocarbon method is at least tractable both experimentally and mathematically (there are no other reliable methods), is it utterly fantastic that science would permit the claims that potassium-argon dating can or has "cast new light on man's beginning as a toolmaker nearly two million years ago." The half-life of K-40 is more than a billion years so that this claim would require a time resolution of around a thousandth of a half-life of the radioactive parent substance, K-40. With ingenious precision this sort of resolution may be possible in the laboratory but certainly not in any natural environment. This becomes quite clear when one realises that natural argon-40 comprises more than a hundred times as much A-40 not generated by K-40 decay as that which

would be generated by the radioactive decay of K-40 even in the supposed 4.5 billion years of earth history.

Based on careful and extensive study of the scientific dating methods available to archeologists, it is my considered opinion that there is no scientific basis for archeologists' claims that they have found civilizations predating the Biblical Flood, nor is there sound, indisputable evidence for the widespread claim that man existed on the earth before Adam who lived five to six millenia ago. While the history of mankind given in Genesis is generally regarded today as a myth, in my opinion it is conventional "prehistory," not Genesis, that is the myth. In fact, the evidence itself is strikingly consistent with the Biblical story of origins. Even archaeologists agreed that civilizations began in or around Mt. Ararat (actually near Jarmo) where the ark came to rest at the end of the Flood. Furthermore they agree that civilizations spread from there first to the fertile

alluvial plains of Mesopotamia (Sumerian and Babylonian civilizations), and into Egypt, then into the Indus valley and the Far East, and into Crete, Anatolia, Etruscan and elsewhere. The observed **flow of civilization** thus conforms with the history given, rudimentarily to be sure, in the Old Testament.

Speculations are not evil as long as their authors recognize them as such. It is when one deceitfully couches guesses pure and simple in scientific jargon and asserts authoritative status for them that they become dangerous. Conventional prehistory **hides** its mythology behind a maze of scientific jargon so elaborate and appealing that even children feel free to attack those who may challenge it. The most serious condemnation of "historical geology" is that it tacitly contradicts sacred history and ignores the Biblical keys of understanding that could give deep and penetrating insight into antiquity if they were but used to orient scientific study.

General Conference Dates

★ General Conference dates for 1968 and the auxiliary conferences have been announced by The First Presidency.

The 138th Annual General Conference will be held April 5, 6 and 7 the semi-annual Conference, October 4, 5 and 6.

General Priesthood meetings will be held Saturday nights April 6 and Oct. 5.

The Sunday School semi-annual conferences will be held April 7 and Oct. 6.

The Relief Society annual conference will be held October 2 and 3.

The Primary Association annual conference is scheduled April 3 and 4.

The MIA June Conference will be held June 28, 29 and 30.

Elder Benson Delivers

Joseph Smith

Memorial Address

by

Elder Ezra Taft Benson

of the Council of the Twelve



The following is the full text of the annual Joseph Smith Memorial address delivered at the LDS Institute of Religion at Utah State University in Logan, Utah, on Dec. 3, 1967.

★ Humbly and gratefully I stand before you this Sabbath Day. Humbled by the overwhelming assignment which is mine—grateful for the ever-increasing number of our Father's children who

have received the witness that Joseph Smith is truly a prophet of the living God.

As a weak but divinely called special witness of the Lord Jesus Christ, I bear testimony, at the outset, that God our Father in Heaven lives—that Jesus is the Christ, our Saviour and Redeemer and that Joseph Smith is a prophet of God—the representative of the Lord who stands today at the head of this the last and greatest of all gospel dispensations. This I know with all my heart and thank God for this priceless knowledge.

It is my testimony also that that glorious event—the first vision of the boy prophet Joseph Smith, which ushered in this last dispensation—is the most important happening in this world since the resurrection of the Master.

I have reviewed his masterful and inspiring sermons given here at the Institute annually extending over more than a quarter of a century. Given each year near the birthday of the Prophet Joseph Smith Jr., they have covered in a comprehensive way the life and labors of the Prophet in a most fitting and commendable manner.

Then too, as I have thumbed through more than a score of volumes on the Prophet in my own library and recalled there are, it is reported, more than 1,600 separate volumes and more than 20,000 books and pamphlets which refer to the prophet in the library of the Church, I am prompted to ask, what except testimony and further witness can be added as we honour our greatest countryman around the world and acknowledge him as a prophet-representative of the Lord Jesus Christ without a peer.

We live in an age of doubt, faithlessness and sin when even eternal verities

are being questioned and discarded. Many of the pulpits of the land are being turned into pipelines to collectivism—preaching the social gospel and denying the basic Christian concepts and the very existence of God and the divinity of the Lord Jesus Christ.

As I have reflected on world conditions and reviewed the life and mission of a true and stalwart prophet of God, two impressively true and courageous statements have come to me again and again.

The first from an immortal poet—whom some refer to as a minor prophet. James Russell Lowell lived during the time of the Prophet Joseph, I quote from his inspired poem of courage, *The Present Crisis*:

Once to every man and nation comes the moment to decide;

In the strife of Truth with Falsehood, for the good or evil side;

Some great cause, God's new Messiah, offering each the bloom or blight, Parts he goats upon the left hand and the sheep on the right.

And the choice goes by forever 'twixt that darkness and that light.

Careless seems the great Avenger; history's pages but record.

One death-grapple in the darkness 'twixt old systems and the Word;

Truth forever on the scaffold, Wrong forever on the throne,—

Yet that scaffold sways the future, and, behind the dim unknown,

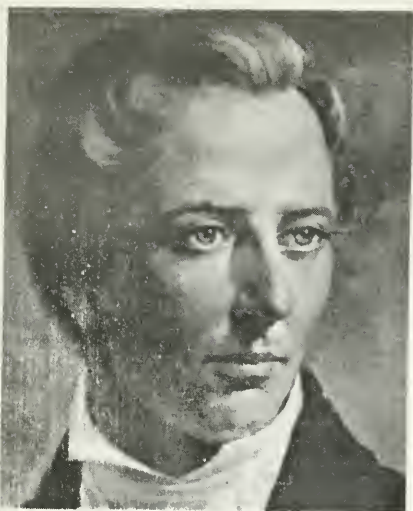
Standeth God within the shadow, keeping watch above his own.

Then to side with Truth is noble when we share her wretched crust,

Ere her cause bring fame and profit, and 'tis properous be just;

Then it is the brave man chooses, while the coward stands aside,

Doubting in his abject spirit, till his Lord is crucified



Joseph Smith the American Prophet.

And the multitude make virtue of the faith they had denied.

Yes, time is on the side of truth—on the side of God's prophet.

The other item comes from the sorrowing followers in the dark days following the martyrdom of him who went "like a lamb to the slaughter" but who was "calm as a summer's morning" because he had a "conscience void of offense towards God, and towards all men."

Hear the words of his sorrowing followers:

"To seal the testimony of this book and the Book of Mormon, we announce the martyrdom of Joseph Smith the Prophet, and Hyrum Smith the Patriarch. They were shot in Carthage jail, on the 27th of June, 1844, about five o'clock p.m., by an armed mob—painted black—of from 150 to 200 persons.

"Joseph Smith, the Prophet and Seer of the Lord has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty

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years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood . . ."

(D&C 135:1-3)

Thus did the Prophet Joseph Smith climax his earth life and fulfill the mortal part of his divinely appointed mission. This mortal mission, he had made clear, was not to end until fully completed. Like the mission of the Saviour, "a lamb slain before the foundation of the world," Joseph was truly foreordained to his great mission.

To get a vision of the magnitude of the prophet's earthly mission we must view it in the light of eternity. He was among "the noble and great ones" whom Abraham described as follows:

"Now the Lord had shown unto me Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and

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The Original Apostles of Our Lord*

No.**	Name	Other Names	Parents	Home	Business	Writings	Work	Death
1.	Simon	Peter ³ Cephas ("Cephas" is Aramaic equivalent to the Greek "petros" or "Rock.") ¹ Simeon ³ Symeon ¹ The Brother of Andrew ²	Father was Jona, Jonas or John ¹	Bethsaida; Capernaum ¹	Fisherman with Andrew, Zebedee and latter's sons, James and John ³	Source of I <i>Peter</i> , II <i>Peter</i> , (? <i>Mark</i>) ¹	Leader among the Apostles; missionary to Jews far as Rome ¹ President of the Church in the Meridian of Time ² With James (3) and John (4), conferred Melchizedek priesthood upon Joseph Smith and Oliver Cowdery ²	Crucified c. A.D. 68 head downward at Rome ¹ (tradition)
2.	Andrew	The Brother of Peter ²	Same as Peter's ²	Bethsaida; Capernaum	Fisherman with Peter, Zebedee and latter's two sons, James and John ³		Preached in Scythia, Greece and Asia Minor (tradition) ¹	Crucified at Patrae in Achaia on a cross shaped like an "X" ¹ (tradition)
3.	James	The Elder ¹ The son of Zebedee ⁴ With brother John, the "Boanerges" or "Sons of Thunder" ⁴	Father: Zebedee Mother: Salome, a sister of Mary and thus a cousin of Jesus ¹	Bethsaida and Jerusalem ¹	Fisherman with father, Zebedee; brother, John; also, Peter and Andrew ⁵		Preached in Jerusalem and Judaea ¹ "Special witness" for Christ along with Peter and John ² Member of Presidency ⁵	Beheaded by Herod c. A.D. 44 at Jerusalem (Acts 12:2.)
4.	John	The Beloved The son of Zebedee. With brother James, the "Boanerges" or "Sons of Thunder"	Father: Zebedee Mother: Salome ¹	Bethsaida and Jerusalem ¹	Fisherman with Zebedee, Andrew, Peter and James ³	Source of <i>John</i> , I <i>John</i> , II <i>John</i> , & III <i>John</i> , & <i>Revelation</i> ³	Laboring among the churches of Asia Minor, especially Ephesus ¹ Banished to island of Patmos ⁵	Lived over a century. No knowledge of last days ^{2, 5}

5. Philip		Bethsaida ¹			Preached in Phrygia, Asia Minor; ^{1, 2} also, Caesarea and Sumaria ⁵	Died at Hierapolis in Phrygia ¹ (tradition)
6. Bartholomew	Nathaniel ³ Nathanael ¹	Talmai ³	Canā of Galilee ²		Preached in Southern Arabia, perhaps he served as a missionary in Armenia and Asia Minor ²	Played to death or crucified ^{1, 2} (tradition)
7. Matthew	Son of Alphaeus ³ Levi ²	Father: Alphaeus ¹	Capernaum ²	Tax Collector ² (publican) ⁴	Source of <i>Matthew</i> ³	Died a martyr in Ethiopia ¹ (tradition)
8. Thomas	Didymus ²		a Galilean ²	An apocryphal gospel bears his name ¹	Traditionally a missionary to Parthia and Persia, also India ³	Martyred, shot by arrows while in prayer ¹
9. James	The Less ² The Younger ² Son of Alphaeus ²	Alphaeus or Clopas and Mary ^{1, 6}	a Galilean ²	A limited number of scholars attribute the <i>Epistle of James</i> to this James ³	Preached in Palestine and Egypt ¹	Crucified in Egypt ¹ or stoned by Jews for preaching Christ ²
10. Simon	The Cananaean, Canaanite, Zelotes or the Zealot ¹		Galilee ²			Crucified ¹ (tradition)
11. Judas	The brother (or son) of James (9), Jude, Thaddaeus, Lebbaeus or "not Iscariot" ¹		a Galilean ²	If he is brother of James who was brother of Jesus, he may have been author of <i>The Epistle of Jude</i> . A majority of scholars doubt this ¹	Preached in Assyria and Persia; ¹ also, preached in Syria and at Edessa ² (In all cases traditional)	Martyred in Persia ¹ or crucified in Egypt and buried there or in Beirut ² (All traditional)
12. Judas	Iscariot ¹	Simon Iscariot ⁶	Kerioth ⁶			Suicide ²

¹Compiled by Boyd O. Hatch.

²See *Linka* 6, 12-16.

³*Harper's Bible Dictionary*, Harper and Brothers, Publishers, 1952.

⁴*Our Prophecy and Principles, The Instructor*, 1956.

⁵"Dictionary of the Bible", John A. Dickson Publishing Co.; 1947.

⁶"Our Lord of the Gospels by I. Reuben Clark, Jr.; Desert Book Co.; 1954.

⁷"Ancient Apostles by David O. McKay, Deseret Sunday School Union, 1952.

⁸"International Bible Dictionary, John C. Winston Co., 1912.

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he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born."

(Abraham 3:22-23)

So it was with Joseph Smith. He too was there. He too sat in council with the noble and great ones. Occupying a promineat place of honour and distinction he unquestionably helped in the planning and execution of the great work of the Lord to "bring to pass the immortality and eternal life of man," the salvation of all our Father's children. His mission had had and was to have, impact on all who had come to earth; all who then dwelt on earth and the millions yet unborn.

The Prophet Joseph Smith made this eternal fact clear in the words: "Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the grand council of heaven before this world was. I suppose that I was ordained to this very office in that grand council. It is the testimony that I want that I am God's servant, and this people His people."

The calling and testing of men for assignment of responsibility in the great work of salvation is, no doubt, going on on both sides of the veil. The calling of men to sacred office is not confined to earth life only. There is organization, direction and assignment in pre-earth life and in post-earth life also.

The greatest activity in this world or in the world to come is directly related to the work and mission of Joseph Smith—man of destiny—prophet of God. That work is the salvation and eternal life of man. For that great purpose this earth was created—prophets of God are called—heavenly messengers are sent

forth—and on sacred and important occasions even God the Father of us all condescends to come to earth and to introduce His Beloved Son.

The Prophet Joseph Smith was not only "one of the noble and great ones," but he gave and continues to give attention to important matters here on the earth even today from the realms above. For in the eyes of the Lord—the God of this world under the Father—it is all one great eternal programme in which the Prophet Joseph plays an important role—all through the eternal priesthood and authority of God.

Sometimes the veil becomes very thin. Faithful men and women do sometimes get glimpses of eternity—assurance that the work here and in the realm beyond the veil is all one great programme of a loving Father for the blessing of His children.

The very nearness of the world beyond was brought forcibly to the attention of my own family through the passing of a noble woman (Barbara S. Amussen) of this city—a temple officiator for more than a score of years in the Logan Temple. I know that the veil may become thin indeed.

Yes, the glorious work of salvation and exaltation goes on over there with the knowledge and, at least to some extent, the direction of the work here on this side of the veil. And in this direction the Prophet Joseph Smith, head of the greatest and last gospel dispensation occupies a sacred place.

Let me give you one convincing item of evidence. There are others.

You will recall that President Heber J. Grant was chosen to be an apostle October 13, 1882 at 26 years of age. Referring to this calling he said, that from October 1882 until February 1883,

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he was in a most unhappy frame of mind. He felt that he was unworthy to be an Apostle and should resign. This troubled him greatly.

While on the Navajo Reservation in Arizona during a visit to one of the stakes, he was riding horseback alone pondering on this situation when he seemed to hear a discussion going on in a council in heaven about the vacancies that existed in the Quorum prior to his calling. In this council he Saviour, the prophet Joseph Smith, his father, Jedediah M. Grant, and others were present. They discussed whom they wanted chosen and decided that the way to remedy this situation was to send a special revelation to the President of the Church.

"It was made known to me," said President Grant, "that the Prophet Joseph Smith and my father asked that I be called to that position . . . It was also made clear to me that from that day on it depended upon me and me alone whether I made a success or failure of my life." That settled forever the question that troubled him.

Yes, we operate through the Lord's organization on both sides of the veil. And in this all-important operation the prophet plays a most important leadership responsibility.

It is but reasonable to believe that ancient prophets were permitted to see and rejoiced over the ushering in of this our great gospel dispensation preparatory to the coming of the Lord in glory. They no doubt rejoiced in the forthcoming mission of the Prophet Joseph Smith. At least one such saw the coming of the Prophet Joseph Smith, and had a record made more than 150 years ago, which record Joseph Smith, the prophet translated under the gift and power of God.

Some 600 years B.C., Lehi, an Israelitish prophet under the direction of the Lord, just before the destruction of Jerusalem, led a small colony to this western continent. Father Lehi, a direct descendent of Joseph, who was sold into Egypt, brought with him sacred records including some of the sacred writings of their famous ancestor Joseph. Favoured of the Lord Joseph was shown what would befall some of his posterity in our day.

Lehi, quoting from the writings of Joseph declared to his posterity:

"Yea, Joseph truly said: Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers.

"And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation."

(2 Nephi 3:7, 15)

As the earthly representative of the Lord Jesus Christ and his great church, many revelations were received by the Prophet. From time to time the Lord made crystal clear his support of the Prophet and admonished the Church and individuals thereof to give heed to the prophet's counsel and support him in his holy calling.

In section 20 of the Doctrine & Cov-

enants, given the same month in which the Church was organized, containing instructions regarding the duties of members and the functions of officers in the Priesthood, the Lord begins the revelation in these words:

"The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Saviour Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month which is called April—

"Which commandments were given to Joseph Smith, Jun., who was called of God, and ordained an apostle of Jesus Christ, to be the first elder of this church;

"And this according to the grace of our Lord and Saviour Jesus Christ, to whom be all glory, both now and forever. Amen."

(D&C 20:1, 2, 4)

The Lord assured the Prophet that "there is no weapon that is formed against you shall prosper; and if any man lift his voice against you he shall be confounded in mine own due time." (D&C 71:9-10)

How often in the life of the prophet and following his martyrdom was this promise fulfilled.

Brigham Young understood this when he declared to enemies of the Prophet who were secretly plotting the life of Joseph: "You cannot destroy the appointment of a prophet of God; but you can cut the thread that binds you to the prophet of God and sink yourself to hell."

The Lord admonished his church that "if ye desire the glories of the kingdom, appoint ye my servant Joseph

Smith Jr., and uphold him before me by the prayer of faith."

Of this prophet of God—Joseph Smith—men of the world have appraised him as an unusual man of destiny. Many have seen him as a man of character—a man of courage—a man of deep spiritual insight.

One of the best known statements is from Josiah Quincy, mayor of Boston who the Prophet took on a tour of Nauvoo. A genius in sizing up men, he later published an essay on the Prophet in his book, "Figures of the Past" which included the following:

"It is by no means improbable that some future textbook for the use of generations yet unborn will contain a question something like this: 'What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen?' And it is by no means impossible that the answer to that interrogatory may be thus written: 'Joseph Smith, the Mormon Prophet.' And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this."

Quincy ends his essay as follows:

"Born in the lowest ranks of poverty, without book-learning and with the homeliest of all human names, he had made himself at the age of thirty-nine a power upon the earth. Of the multitudinous family of Smith, none had so won human hearts and shaped human lives as this Joseph. His influence, whether for good or evil, is potent today, and the end is not yet."

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September 4, 1843 a writer in the New York Times declared:

"This Joe Smith must be set down as an extraordinary character, a prophet hero, as Carlyle might call him. He is one of the great men of his age, and in future history will rank with those who, in one way or another, have stamped their impress strongly upon society.

"It is no small thing, in the blaze of this nineteenth century, to give to men a new revelation, found a new religion, establish new forms of worship, to build a city with new laws, institutions, and orders of architecture, to establish ecclesiastical, civil, and military jurisdiction, found colleges, send out missionaries, and make proselytes on two hemispheres. Yet all this has been done by Joe Smith, and that against every sort of opposition, ridicule and persecution."

Stephen A. Douglas, the "little giant" as he was known in the Congress of the United States, said of the Prophet Joseph:

"If I could command the following of Joseph Smith, I would resign my seat in Congress and go out to Oregon. In five years a noble state might be formed, and if they would not receive us into the union, we would have a government of our own."

From the "Weekly Bostonian" of about August, 1842, comes this interesting statement:

"Smith is decidedly the greatest original of the present day. He carries all before him when he undertakes an enterprise—knows no impediment—and never halts in his course till he has accomplished his object. His post, at the head of the Mormons, is a conspicuous one, and a few years, with such advancement as he has met with for

the past year, will give him a numberless host of followers. We should not be surprised if he should become as omnipotent as ever the Pope was in his palmiest days. He is a genius—and a rare one—and all the armies of Satan, should they confront him in a solid phalanx, would be sure to meet with sore discomfiture, if not complete annihilation. The true philosophy of 'go-a-headity'—the quintessence of concentrated moral and spiritual energy, fears no combat, and although, we cannot say it exactly courts danger, it never flies from a post of duty on its approach. We have so high an opinion of Joe Smith, that we intend to open a correspondence with him, in order to acquaint ourselves with all his secret springs of action, and thus get all the secrets of his success, public and private, worldly and ecclesiastical."

From the interesting little volume, "Joseph The Prophet As He Lives in the Hearts of His People" by Daryl Chase, then director of the Logan Institute of Religion, comes this unusual statement from the poet, John Greenleaf Whittier:

"Once in the world's history we were to have a Yankee Prophet, and have had in Joseph Smith. For good or for evil he has left his track on the great highway of life, or to use the words of Horne 'knocked out for himself a window in the wall of the nineteenth century' whence his rude, bold, good-humored face will peer out upon the generations to come."

I hope the good Lord has permitted Whittier to meet the "Yankee Prophet" in the realms above.

Much has been written and said about the Prophet. His life was an open book. He preached many sermons, wrote letters and epistles, translated the Book

of Mormon (two-thirds the size of the Bible) and the Book of Abraham and has given us scores of revelations and six volumes of journal history. Yet no one apparently has undertaken a comprehensive biography. Why? Is it too much for mere man to undertake ?—to write the story of him who declares "no man knows my history."

Summaries of his noble and inspired achievements have been attempted. One sometimes quoted is from a significant book published some thirty years ago by the well known Macmillan Company with principal offices in New York, London and Toronto. On the flyleaf of this 400-page volume appears a statement, now slightly updated, essentially as follows:

"Here is a man who is born in the dark hills of Vermont; who was reared in the backwoods of New York; who never looked inside a college or high school; who lived in six States, no one of which would own him during his lifetime; who spent months in the vile prisons of the period; who, even when he had his freedom, was hounded like a fugitive; who was covered once with a coat of tar and feathers and left for dead; who, with his following, was driven by irate neighbours from New York to Ohio, from Ohio to Missouri, and from Missouri to Illinois; and who, at the unripe age of thirty-eight, was shot to death by a mob with painted faces.

"Yet this man became mayor of the biggest town in Illinois and the state's most prominent citizen, the commander of the largest body of trained soldiers in the nation outside the Federal Army, the founder of cities and of a university, and aspired to become President of the United States.

"He wrote a book which has baffled the literary critics for more than a hundred and thirty years and which is today more widely read than any other

volume save the Bible. On the threshold of an organizing age he established the most nearly perfect social mechanism in the modern world, and developed a religious philosophy that challenges anything of its kind in history, for completeness and cohesion. And he set up the machinery for an economic system that would take the brood of Fears out of the heart of man—the fear of want through sickness, old age, unemployment, and poverty.

"In fifty-three nations are men and women who look upon him as a greater leader than Moses and a greater prophet than Isaiah; his disciples now number over two million; and already a granite shaft pierces the sky over the place where he was born, and another over the place where he . . . received the inspiration for his Book."

This book from which I have quoted is titled *Joseph Smith, An American Prophet*, I testify to you that Joseph Smith was and is a prophet of God—one of the truly great prophets of all time.

The above is but a weak and inadequate summary of the life and accomplishments of a man of destiny—a man of character—a man of courage—a man of deep spirituality—a God-like prophet of the Lord—a truly noble and great one of all time.

Joseph Smith the Prophet went willingly to his death. He sealed his testimony with his life—his own blood. On that fateful day, 123 years ago in Nauvoo, Illinois, as he looked back upon his city and the people whom he loved, on his way to Carthage Jail and his martyrdom, he declared:

"This is the loveliest place and the best people under the heavens; little do they know the trials that await them."

(DHC 6, 554)

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Later the Prophet said feelingly, but calmly and courageously:

"I am going like a lamb to the slaughter, but I am as calm as a summer's morning. I have a conscience void of offense toward God and toward all men. If they take my life I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall be said of me, 'He was murdered in cold blood!'" (Ibid, 6, 555.)

Following his martyrdom his saddened and devoted followers who revered him as a prophet of God issued to the world a statement which appears in a sacred volume of scripture, the Doctrine and Covenants, and from which we have quoted briefly. (D&C 135)

Yes, the fourteen-year-old boy stood true against the world. God knew his son when he was chosen. He knew he would be loyal and true even to the death, "He had known Joseph and his loyalty and dependability in the Grand Council in Heaven before the foundations of the world were laid."

Only thirty-eight years, six months and four days old when he was martyred, he stands alone without a peer among men of all time. As a translator of scriptures, a revealer of new truth regarding the origin and destiny of man, as a builder and as a leader and inspirer of men he is without a mortal equal.

President J. Reuben Clark has given this concise capsule summary of the life and labours of this young man of destiny—prophet of the living God.

"He led his people through years of tragic persecutions, of burnings, plunderings, robbery, rapings, and butchery. He founded cities, erected buildings, built two temples, planned two others, and for one of them the cornerstone was laid. Men followed him

to their death, because they loved him and the Cause for which he stood. He led alike in prosperity and in disaster, and the Saints never stood closer to him than when fiendish persecution threatened their very existence. He performed mighty miracles. He was visited by heavenly messengers. The Father and Son came themselves to him. All of this before he was forty years old,—a record unequalled by any other mortal in the world's history."

In view of his divinely inspired record and the ever accumulating evidence of this prophetic powers, it is easy to understand why his rapidly increasing followers around the world join in saying: "Praise to the man who communed with Jehovah! Jesus anointed that Prophet and Seer—Blessed to open the last dispensation; Kings shall extol him and nations revere."

Yes Joseph Smith, the latter-day Prophet, was an instrument in the hands of the Lord in opening a new gospel dispensation—the last and greatest of all gospel dispensations

He witnessed and participated in the greatest event that has transpired in this world since the resurrection of the Master.

Here is a partial description, in his own words, of that great and all-important event;

"After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me

for a time as if I were doomed to sudden destruction.

"But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—This is My Beloved Son. Hear Him!" (Joseph Smith 2:11-75)

This glorious vision of God the Father and his Son Jesus Christ, in broad daylight, in the spring of 1820, is the greatest event that has transpired in this world since the resurrection of our Lord.

Joseph Smith Jr., who witnessed it, was and is a prophet of God. Today some 12,000 missionaries and more than two million members of the Church throughout the free world bear witness of this important fact.

The Church of Jesus Christ of Latter-day Saints, founded and directed by a prophet of God, has been before the world for 137 years. It has met mob-deception by wicked men, and prejudice and misunderstandings by many people throughout the world.

Yet, in spite of widespread opposition, ambassadors of truth have carried, from the very beginning, and are today carrying to the world the all-important message of the Restored Church as directed by Joseph Smith the Prophet.

Paraphrasing the words of Apostle Paul: This thing has not been done in a corner." (Acts 26:26)

The world has generally revered the ancient prophets dead and rejected the living ones. It was so with Joseph Smith. Truth is often on the scaffold—error on the throne. But time is on the side of truth for truth is eternal.

The message of Mormonism is a world message. It is the truth. The Church of Jesus Christ of Latter-day Saints is a world organization.

In the early days of the Restored Church, the Lord, in a revelation to Joseph Smith, addressing all of his children, both in and out of the restored Church said this:

'Hearken, O ye people of my church, said the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. . . .

"And the voice of warning shall be unto all people, by the mouths of my disciples, who I have chosen in these last days.

"And they shall go forth, and none shall stay them" for I the Lord have commanded them.

"Behold this is mine authority, and

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the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth. "Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: . . .

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the Church collectively, and not individually—" (D&C 1:1-2, 4-6, 11, 17 30.)

These are the words of Jesus Christ to his prophet and all the world.

The message of Joseph Smith—the message of the Church of Jesus Christ of Latter-day Saints—the message of Mormonism—is the most important message in this world. And Joseph Smith, the prophet, who lives today, continues to have an important part in its direction here on earth.

The Church is a world organization—the true Church of Jesus Christ restored to the earth in its fulness—and is intended to bless all of our Father's children.

These things I know and bear humble witness.

God lives, Jesus is the Christ, the Redeemer of the world, with his latter-day base of operations here in America, and Joseph Smith was and is a prophet of the living God.

This is my witness and testimony to all the world in humility and gratitude, in the name of the Lord Jesus Christ, Amen.

CHASTITY

"Teach your sons to honour and revere, to protect to the last, pure womanhood; teach your daughters that their most priceless jewel is a clean, undefiled body; teach both sons and daughters that chastity is worth more than life itself." —J. Reuben Clark, Jr.



Joseph,

The Seer of God

★ In complete fulfilment of the prediction of Moroni to Joseph Smith, the name of the latter-day prophet has indeed been heard for good or ill the world around.

But there is a greater honour ascribed to him than previously. With the growing strength of the Church and the increased understanding of the true mission of Joseph Smith, more and more people recognize him for what he truly was—a prophet of God.

Time has been on the side of the Prophet Joseph. As the years have gone by, and new knowledge has been made available through scholarly research, and as men have become sated with medieval views so unsuited to the age in which we now live, a new day has dawned for the world.

In a little more than a century mankind has come to recognize a fact for which Joseph Smith was persecuted most. He said there has been a departure from original Christianity.

No one in possession of the facts any longer believes that the Gospel as given by the Saviour when He was in mortality has existed in its purity down through the ages.

No well-informed person now thinks that the Church organization as established by the Saviour in mortality has survived the centuries.

Everyone who knows the facts recognizes and acknowledges now that there has been a tremendous change in the views, doctrines and organization of Christian churches as the years have rolled on.

And they recognize the need of returning to Christ's basic doctrines!

Hence the ecumenical councils which have been held; hence the public statements of high church officials that religions long since considered infallible and unchangeable, now must be altered to more nearly resemble the teachings of the Bible.

It was most significant that one of the world's great religious leaders, associated with a church whose claims to infallibility have persisted over the centuries, now announces that his church must be brought back to Christ and the Bible.

Critics of Joseph Smith argued a hundred years ago that Mormonism could not be true because it refuted some of the basic tenets of Christian faith. Today these tenets are being revised to teach the very things which Joseph taught.

Ancient documents, such as the Dead Sea Scrolls and others recently found by archaeologists, are opening the Bible to a new understanding, compelling scholars within certain churches to insist on readjustments, since the old views are no longer tenable.

There is even talk in some churches about a restoration of true Gospel principles, and one large denomination is talking in terms of seeking new revelation, a thing for which Joseph was foundly condemned by persecutors who finally accomplished his death.

Joseph Smith taught true Christian doctrine on a comprehensive scale, touching many subjects, including principles of astronomy and other sciences, although he was neither an astronomer nor a scientist.

And yet much of the latest scientific research gives endorsement to what he taught a hundred years ago.

Who in Joseph's day knew about space? Joseph did, and his writings harmonize with scientific teachings of today.

Who knew about the evils of tobacco in Joseph's day? but-science knows now.

Who even spoke of other worlds being inhabited? Joseph did in his day. Only now are some scientific men interested in this subject. Our Venus-probes and Mars-probes are but part of a programme to find this truth. And flying saucers? Joseph didn't talk about them, but men do today—thinking that other planets are sending expeditions to study the earth. And how could they do this if other orbs were not inhabited?

Joseph said other worlds are inhabited, and by the children of God!

His doctrines of salvation, our relationship to God, the fact of a divine creation, our personal destinies, bring increasing comfort to all who know them. With each passing year, the stature of Joseph Smith increases. The perspective of time places an ever more convincing stamp of divinity upon his work.

He was the Prophet of God.

—Reprinted Church News Editorial
(Dec. 16, 1967)



Moral Principles Of Tithing

by

Elder Howard W. Hunter

of the Council of the Twelve

★ In the twenty-fourth chapter of Second Samuel is an interesting story which contains a great lesson. King David had caused a census to be taken of all the people under his rule. The principal reason for taking the census was his pride in military strength and power. Because of this sin of pride, the Lord sent a pestilence upon Israel and 70,000 men perished from Dan to Beersheba. The Prophet Gad came to David and said to him:

"Go up, rear an altar unto the Lord in the threshing floor of Araunah the Jebusite.

"And David, according to the saying of Gad, went up as the Lord commanded." (2 Sam. 24:18-19.)

When Araunah saw King David coming with his servants, he went to meet them and bowed down to the ground.

"And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the Lord, that the plague may be stayed from the people." (Ibid., 24:21.)

In a great display of generosity, Araunah offered to give the threshing floor to the king so that he might erect the altar. He also offered him oxen for the burnt sacrifice, the threshing instruments, and the yoke of the oxen for wood. All of these things Araunah offered to give to the king without any cost. David refused the gift and we read his classic reply:

"And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver.

"And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was intreated for the land, and the plague was stayed from Israel." (Ibid., 24:25.)

David would not make an offering unto the Lord of that which cost him nothing. He no doubt reasoned that unless the gift cost the giver something



Tithing

The first distinct mention of the word "tithe" in the Bible is in the very first book of the Old Testament. Abram, returning from the slaughter of the four kings, was met by Melchizedek, king of Salem and priest of the Most High God. Melchizedek blessed him, and Abram "gave him tithes of all." (Gen. 14:20.)

A few chapters later in the same book, Jacob, at Bethel made a vow in these words:

"If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

"So that I come again to my father's house in peace; then shall the Lord be my God:

"And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." (Ibid., 28:20-22.)

The third mention is in connection with the Levitical law. The Lord spoke through Moses:

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." (Lev. 27:30.)

Under this Levitical law the tithes were given to the Levites for their maintenance, and they in turn were charged with the paying of tithes on that which they received as shown by the words of the Lord as He instructed Moses:

"Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance then ye shall offer up an heave offering of it for the Lord, even

of value, it was not fit or appropriate to be an offering for the Lord.

Christ said it is more blessed to give than to receive, yet there are some who will give only if it costs them nothing. This is not according to the teachings of the Master who said: "If any man will come after me, let him deny himself, ..." (Matt. 16:24.)

There are some who will not live the law of tithing because of the cost. This is in contrast to the reasoning of David who would not make an offering unto the Lord unless it cost him something. The great moral principles encompassed in the law of tithing are overlooked by those who are not tithe payers, and they lack the understanding of the law and the reasons for it.

The word "tithe" is derived from the Anglo-Saxon meaning "a tenth." It may be defined as a tenth of property or income which is paid over or dedicated for sacred uses or purposes. The history of the word, as traced through biblical and extra-biblical history, focuses our attention upon some very interesting information.

a tenth part of the tithe." (Num. 18: 26.)

This clearly indicates that the law of tithing was a part of the Levitical law and paid by all people—even the Levites themselves who were directed to pay tithing on the tithes which were received by them.

There are some who take the position that the law of the tithe was only a Levitical institution, but history confirms the fact that it has been and is a universal law. It was basic in the Mosaic law. It had existed from the beginning and is found in the ancient Egyptian law, in Babylonia, and can be traced throughout biblical history. It was mentioned by the Prophet Amos and by Nehemiah who was charged with the rebuilding of the walls of Jerusalem. Shortly thereafter Malachi began an even greater task of rebuilding the faith and the moral of a nation. In his supreme effort to strike out against the covetousness of those who were religious only in name, he lashed them with the accusation of a crime against God.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

"Ye are cursed with a curse: for ye have robbed me, even this whole nation.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:8-10.)

The words of Malachi in which he accused the people of robbing God bring back to my mind the memories of my class in crimes in law school.

Larceny is the unlawful taking and carrying away of things personal with intent to deprive the owner of the same. Embezzlement is defined as the fraudulent appropriation of another's personal property by one to whom it has been entrusted. The distinction between larceny and embezzlement lies in the character of acquiring the possession of the property or money. In larceny there is an unlawful acquisition of the property, while in embezzlement the property which belongs to another is acquired lawfully and then fraudulently converted to the possessor's use.

In order to memorize these distinctions, I pictured in my mind, to represent larceny, a masked burglar, sneaking about under the cover of darkness, taking that which was not his. To represent the theory of embezzlement I thought of a nontithepayer. The Lord's share came into his hands lawfully, but he misappropriated it to his own use. This seems to be the accusation of Malachi

The words of Malachi close the Old Testament with a reiteration of the law of tithing, indicating there had been no abrogation of this law which had existed from the beginning. The New Testament dispensation, therefore, commenced under this admonition which continued in effect unless denounced by the Saviour. He said in His Sermon on the Mount: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5:17-18.)

The tithe is God's law for His children, yet the payment is entirely voluntary. In this respect it does not differ from the law of the Sabbath or from any other of His laws. We may refuse

Tithing

to obey any or all of them. Our obedience is voluntary, but our refusal to pay does not abrogate or repeal the law.

If tithing is a voluntary matter, is it a gift or a payment of an obligation? There is a substantial difference between the two. A gift is a voluntary transfer of money or property without consideration. It is gratuitous. No one owes the obligation to make a gift. If tithing is a gift, we could give whatever we please, when we please, or make no gift at all. It would place our Heavenly Father in the very same category as the street beggar to whom we might toss a coin in passing.

The Lord has established the law of tithing, and because it is His law, it becomes our obligation to observe it if we love Him and have a desire to keep His commandments and receive His blessings. In this way it becomes a debt. The man who doesn't pay his tithing because he is in debt should ask himself if he is not also in debt to the Lord. The Master said: "But seek ye first the kingdom of God and his righteousness: and all these things shall be added unto you." (Matt. 6:33.)

We can't walk east and west at the same time. We can't serve both God and mammon. The man who rejects the law of the tithe is the man who has not given it a fair try. Of course it costs something. It takes work and thought and effort to live any of the laws of the Gospel or any of its principles.

Are we willing to keep God's commandments even though it costs us something? King David refused the gift of the threshing floor because it cost him nothing. He wanted to be in the position of having made the gift, the sacrifice, himself. Even tithing is not

sufficient if it costs nothing for the giver.

It may be that we make a gift and also pay an obligation with our tithes. The payment of the obligation is to the Lord. The gift is to our fellow men for the upbuilding of God's kingdom. If one thoughtfully observes the proselyting done by the missionaries, the teaching programme of the Church, the great educational system, and the building programme to erect houses of worship, there will come a realisation that it is not a burden to pay tithing, but a great privilege. The blessings of the Gospel are shared with many through our tithes.

The principle of tithing should be more than a mathematical, mechanical compliance with the law. The Lord condemned the Pharisees for mechanically tithing herbs without coming into the circumference of spirituality. If we pay our tithes because of our love for the Lord, in complete freedom and faith, we narrow our distance from Him and our relationship to Him becomes intimate. We are released from the bondage of legalism, and we are touched by the spirit and feel a oneness with God.

The payment of tithing strengthens faith, increases spirituality and spiritual capacity, and solidifies testimony. It gives the satisfaction of knowing one is complying with the will of the Lord. It brings the blessings that come from sharing with others through the purposes for which tithing is used. We cannot afford to deny ourselves these blessings. We cannot afford not to pay our tithing. We have a definite relationship to the future as well as to the present. What we give, and how we give, and the way we meet our obliga-

tions to the Lord has eternal significance.

A testimony of the law of tithing comes from living it. Like all other of God's laws, when we live them we receive the blessings. I know God lives, that Jesus is the Christ, and that blessings do come to us by living the law of the tithe.

Additional Notes On Joseph Smith

★ "The personal frame of Mr. Smith was fitted by nature for the greatest measure of endurance. His gigantic mind disposed of cares and troubles of a domestic, political, and religious character, with extraordinary tact; and scarcely could the fury of the storm have begun to abate, before the sunbeams of cheerfulness irradiated his countenance. and the versatile character of his mind allowed him rest and recreation, while others would have sunk despondingly under accumulated troubles.

"Conscious of possessing a knowledge of the most profound principles of truth, virtue, and happiness, that were ever revealed to man, he dealt out unsparing giant blows against the Goliath of error, and smiled alike at the formidable front of his antagonist, and the inevitable discomfiture that ensued. He contemplated, without shadow of doubt, the complete and triumphant success of that system of truth that God had revealed through him, for the temporal, spiritual, and eternal safety of man; and although his days were cut short by the cruel

hands of assassins, yet he lived to accomplish the work to which he was sent. This work he finished—the foundation of the millennial reign was fully laid by him—the superstructure is to go up to its full completion with shoutings of grace—grace unto it."

—Editor of the Millennial Star
After the Prophet's martyrdom,
Millennial Star IX April 1, 1847

★ "The more I am with him (Prophet Joseph Smith) the more I love him; the more I know of him, the more confidence I have in him."

—Millennial Star, August 1, 1842
William Clayton

★ "The Lord is about to lay the burden on your shoulders and let me rest awhile; and if they kill me, the kingdom of God will roll on, as I have now finished the work which was laid upon me, by committing to you all things for the building up of the kingdom."

—Prophet Joseph Smith
Reprinted,
March, 1845 Millennial Star

★ On one occasion the Prophet Joseph Smith informed his associates, "Brethren, you do not know me, you do not know who I am."

—Millennial Star, LXI, p. 629

★ A Boston editor spoke of the Prophet Joseph Smith as a "genius—and a rare one."

—Reprinted in Millennial Star, August 1842

★ "Joseph Smith . . . is a noble looking fellow, a Mahomet every inch of him. Who will say that the Mormon Prophet is not among the great spirits of the age?"

—A U.S. Artillery Officer—1842
Reprinted in Millennial Star, September 1842



God, Source Of Truth

by Elder Gordon B. Hinckley

of the Council of the Twelve



★ I believe all that God has revealed, all that he does now reveal, and I believe that he will yet reveal many great and important things pertaining to the kingdom of God. (See ninth Article of Faith.)

This paraphrase of a statement from the Prophet Joseph Smith is the creed and the guide of my life. It is the foundation of the faith of all members of The Church of Jesus Christ of Latter-

day Saints.

God is the one sure source of truth. He is the fount of all inspiration. It is from Him that the world must receive direction if peace is to come to the earth and if goodwill is to prevail among men. This earth is His creation. We are His children. Out of the love He bears for us, He will guide us if we will seek, listen, and obey. 'Surely the Lord God will do nothing, but he revea-

leth his secrets unto his servants the prophets." (Amos 3:7.)

Our world is changing. We live in an age of great material progress. Can religion remain static when all else is moving forward?

It is true that man's essential nature does not change and that principles laid down centuries ago by the prophets are as applicable today as they were when they were first enunciated; but the world evidently knows not how to apply them. Today that application needs the direction of the Almighty as certainly as when Jehovah spoke to Enoch and Moses and Isaiah and Elijah.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.) And prophecy, which is revelation, comes not now, nor will it come in the future, by the will of man, but only as men of God speak as they are moved upon by that same spirit.

How poverty-ridden is our world in the wisdom of living one with another. The stresses, the strains, the tensions in human relationships, the wars and rumors of wars that constantly afflict us all become evidence that " . . . the wisdom of the wise has failed and the understanding of the prudent is hid." (See Isa. 29:14.) Religion, to be effective, must be a vital and timely force in the lives of men.

The people today need a prophet as surely as Israel needed a prophet when it groaned in the toils of Egypt, and Moses was called to lead it from bondage.

Israel today has a prophet, and we

give our witness to the world that the channel of communication is open between God and His appointed servant.

We would not take from men of goodwill anywhere the standards of truth by which they live. But we say to all, "Come, feast upon that which the Lord has offered in our day. To that which you have and cherish, we invite you to add that which your Father has further offered, for there is a prophet in the land today as certainly as there was in ancient Israel."

There are those who have declared that the canon of scripture is full, that revelation ceased with the ancient Apostles, that the heavens are sealed. Well might we ask such, "Why, then, do you pray? If God is unwilling to speak, is unwilling to guide, if there can be no revelation, why seek him?" The fallacy of this position is evident; yet the world would deny the possibility of modern revelation.

A few years ago I had the opportunity of participating in the opening of our mission in the Philippines. It was an inspirational experience. We gathered at dawn in the American military cemetery on the outskirts of the city of Manila. There before us stood "row on row" the crosses that mark the graves of more than 17,000 American dead, and inscribed on marble tablets we saw the names of some 36,000 more who died in the battles of the Pacific and whose remains were never found—a grim and solemn reminder of man's foolish inhumanity to man.

Among those who spoke on that sacred occasion was a young Filipino. He recounted the story of how, when he was a child, he found an old magazine

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in a pile of trash. It contained an article on the history of our people. It spoke of Joseph Smith. It described him as a prophet. That word "prophet" caught in his consciousness. It impressed him. It raised questions in his young mind. "Could there really be a prophet in the earth in this time of the world," he asked himself.

Years passed. There came to his land the terrible tragedies of Corregidor and Bataan and the death march to Tarlac; the strafing and bombing of Clark Field near his home; the hunger and fear and oppression of the enemy occupation; and then, finally, the liberation of the Philippines and the re-establishment of Clark Field as an American air base. He secured employment there. One day he heard that one of the American officers for whom he worked was a Mormon.

There flashed again into his mind the word "prophet." He found courage to ask the man if a prophet really stood at the head of his Church. Without equivocation the officer replied yes, and there followed an explanation, a recounting of the simple and beautiful story of the appearance of God the Eternal Father, and His Son, the Lord Jesus Christ, to a boy who had come in faith and prayer to find wisdom. That testimony touched this young Filipino's heart. His life has been changed by the conviction that revelation from God is available to man in our time. Today he holds the priesthood a leader of the Church in his own land.

Can one doubt the need for revelation in this day of complex human problems? Some weeks ago news was broadcast over the country that at a

particular hour on a particular day the surgeon general of the United States would issue a report on the effects of smoking. The release time was carefully planned, presumably to affect the stock market least seriously. Then, at the appointed hour radio, television, and the news services dramatically announced the findings of casual relationships between the smoking of cigarettes and lung cancer. Lengthy tables of statistics, page upon page of data, were enumerated to produce the conclusion that cigarette smoking is harmful to health.

I thumbed through that 387 page report, and then I turned to the revelation of the Lord given through the Prophet Joseph Smith wherein he said simply but unequivocally, "... tobacco ... is not good for man" (D&C 89:8.)

I am grateful for the work of those scientists who made the report on smoking. I am confident that their discoveries will save untold suffering and add untold years of useful living to those who will heed their counsel. But how much suffering, how many deaths upon which their conclusions were based, might have been avoided had those who became statistics for a government report listened to the word of revelation given by a prophet of God.

As I reflected on that situation, the months of research by able men of science, the vast calculations of electronic computers, the great fanfare of announcements, the background stories, the editorials, the debates, all of this and more, in contrast with the simple, revealed word of the Lord — there came to mind the experience of Elijah on Mt. Horeb: "... and a great

and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake:

"And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice." (1 Kings 19:11-12.)

Such almost invariably has been the word of God as it has come to us, not with trumpets, not from the council halls of the learned, but in the still small voice of revelation. Listening to those who seek in vain to find wisdom and who declaim loudly their nostrums for the ills of the world, one is prone to reply with the Psalmist, "Be still, and know that I am God: . . ." (Ps. 46: 10) and with the Saviour, "He that hath ears to hear, let him hear." (Matt. 11: 15.)

I wish to make it clear that I do not disparage education, research, study, counsel. I believe most strongly in these. But I believe more so that this troubled world would do well to listen to the source of all true wisdom, to accept all that God has revealed, all that He does now reveal, and to believe that He will yet reveal many great and important things.

Let it be remembered that "the things of God are understood by the Spirit of God." and that revelation is fruitless unless it be listened to and obeyed.

We have a simple and marvelous hymn among us. It came from the pen of an English convert, an orphan boy, a man of Sheffield, a cutler in the steel mills, who more than a century ago wrote out of the testimony of his soul this great song of gratitude, "We thank thee, O God, for a Prophet to guide us in these latter days."

To the world we give our witness that there is revelation of the word of God as certainly in the atomic age as there was in the age of Jeremiah. It is just that simple and just that true.

Joseph Smith was the anointed of the Lord to this dispensation. Well might we repeat the words of the Lord: ". . . What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints." D&C 121:33.) Knowledge has been and is being revealed. Those who accept it and obey it find that peace which passeth understanding and that growth which leads to eternal life.

As surely as Joseph was a Prophet, so also is his successor in office, President David O. McKay. Who seeing this man of God standing at the pulpit and speaking to the world words that would save them, could doubt that God is manifesting His will through him?

God help us to be obedient to his counsel.





The Saints Must Stand Firm

By

Elder Elray L. Christiansen

Assistant

to the Twelve

★ I have a firm conviction that God lives; that this is not just another Church which we represent, but is The Church of Jesus Christ; that sitting at its head is the prophet of this day, surrounded by just and wholesome men who are each endowed with the authority and the power to act in the name of God and direct the work of the Lord in all the world in preparation for His coming to receive His Kingdom.

I have the assurance that this Church was established, not to fail, but to continue, never to be destroyed nor left to another people; for the Lord has said:

"The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught.

"Remember, remember that it is not the work of God that is frustrated, but the work of men"; (D&C 3:1,3.)

I have no doubt that His promise to

all people will be fulfilled in His own way, both to the righteous and to the wicked. We are living in a day foretold by the Saviour as a time of wars and rumours of wars, of famines and of pestilences and of earthquakes. A day when, in a supposedly cultured society, greed and lust for power, subterfuge and cruelty are seen at their worst. This day was described by Paul in these words:

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truce-breakers, false accusers, incontinent, fierce despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasures more than lovers of God"; (2 Tim. 3:2-4)

Now, thank goodness, that doesn't include everybody, but there are many

I am sure who fit into some of those categories. If there are any into which we fit, or if any of us have these blemishes upon us, I hope that we will go from this time forward with the determination to throw them off.

Now, despite these conditions that Paul described, this is a favoured time and a favoured day of the Lord. We ought to be thankful that we live in this particular day, notwithstanding all the fears and the troubles and the anxieties which come upon us because of unsettled conditions that prevail in the world. Our gratitude comes mainly because we are the glad recipients of the restored Gospel brought back to earth in the fulfilment of prophecy, in its fulness as a prescription for successful living and for salvation. There is no need to walk in darkness or in uncertainty. In our day the Church has the vision and the inspiration and the word of the Lord to give to the people to keep them from the pitfalls of life, from sorrow, regret, and failure. In this day of the Church there has been a great expanse of the Church itself. The Gospel is being widely preached; buildings are being constructed; temples have been and are being erected; work for the dead is increasing; and people are accepting the Gospel, all of these in an unprecedented way.

Now, while we see the Church moving on unfalteringly toward its decreed destiny, we must remember that salvation for each of us must be worked out on an individual basis. For a few moments let us draw our world into the range of my voice while we consider two or three principles which are indispensable to individual and even collective salvation.

How about the Sabbath day? Is it observed as the Lord's day? Are you and your family found where you ought

to be and doing what you ought to be doing on that day? I recently learned of a father who habitually took his wife and children to the mountains or to various other places on the Sabbath day rather than taking them to church where they belonged. As he was hurrying them to get ready one Sunday morning, his smallest boy said "Daddy, why can't we stay home and go to church like the other kids do?" "Oh, come along," said the father, "we can sing and pray together in the mountains." The little boy said rather sadly, "I know we can, but we won't, will we, Daddy?"

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day"; (D&C 59:9.)

To me that makes it clear and understandable as to where I ought to be and what I ought to do among other things that are approved of the Lord on that holy day.

Another matter: How completely do you love your neighbour? The Saviour has said that not only should we love our neighbours, as ourselves, but that we should also even love our enemies. One man said, "It's a difficult enough thing to love a neighbour whom he likes to be classed as his neighbour, but to reach out and love his enemy is almost beyond reasonable expectation." Nevertheless it is a method which the Lord has of preparing, of sanctifying, and of perfecting those He has called His Saints. Further than that, He requires that we bless those that curse us, and that we do good unto them that hate us, and that we pray for them who despitefully use us and persecute us.

How can we love our neighbour? I

Stand Firm



think one of the best ways would be to help him learn the truth, to accept the restored Gospel and to find in it the power of God unto salvation for them and their families, and by defending him against danger or slander or mistreatment by others. I think we could show a love of our neighbours on the highways and in traffic congestions by being courteous and by giving them the right of way once in a while even though we may have rightful claim to it. There are innumerable ways in which love may be extended to one's neighbour.

It was James Russell Lowell who said, "They who love the Lord and their neighbours are but one step from heaven."

I'd like to include with these neighbours, whom we must love and for whom we must be concerned, those who have passed on, especially our own progenitors to whom we have the inescapable obligation to bring salvation and exaltation through vicarious service. What are we doing about them on an individual family basis?

How about tithing? Are we as individuals placing ourselves in a position to receive the glorious promises given of the Lord for those who consistently observe this law? He offered a challenge to be proved if he would not open the windows of heaven and pour upon us a blessing that there shall not be room enough to receive, and then he said:

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." (Mal. 3:11.)

What a promise that is to those of us who are willing to keep the law! Can any of us justify withholding or skimping on that which really belongs to the Lord?

Many years ago the voice of President Heber C. Kimball rang out concerning the matter of tithing when he said:

"You have nothing except what you have received from the Almighty. Where do you get your water, your meat, your bread and the luxuries of life? Did he not create them? Were not the elements thereof placed upon the earth before you came here? If you do not pay one dime in tithing, it will not impoverish the Lord, but I tell you where the effect will lie. It will affect yourselves, your own salvation."

And I should like to add and that of your children most likely for "like father like son" is an old but true adage

The commandments of the Lord are not dictums, they are principles given by a Merciful Father to keep us and all mankind who will follow Him from sin, sorrow, and regret. We talk a good deal these days about security. One of the best formulas of security that I have ever known is given in the words of Helaman in the Book of Mormon:

"And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is sure foundation, a foundation whereon if

men build they cannot fall." (Hel. 5: 12.)

I like that, and I have taken it to heart. I advocate it to the young and to the old and to all of us, in fact, to all mankind, for it is true as true can be.

May we stand firm upon this sure foundation and thereby contribute to the progress of the Church as it moves on to the completion of its divine destiny, and at the same time secure our individual and collective salvation and perhaps exaltation.

★ "When we write our ideas down, it is like putting a bridle on them so as to make their intelligent guidance and direction possible."

— Elder Sterling W. Sill

★ "Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand."

—D&C 88:78

★ "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand . . ."

—D&C 107:99-100

★ "And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach."

—D&C 42:14

Profanity Weakens Expression

★ Elder Boyd K. Packer, president of the New England Mission and an Assistant to the Twelve, spoke these profound words of truth relative to profanity, at the October, 1967 semi-annual Conference. We reprint them for the guidance of all members and friends.

Profanity has inched and nudged and pushed its way relentlessly into the motion picture, television, and now even newspapers print verbatim comments, the likes of which would have been considered intolerable a generation ago.

"Why not," they ask' "show life as it is?" They even say it is hypocritical to do otherwise, "if it is real," they say, "why hide it" You can't censor that which is real!"

Why hide? Why protest against it? Many things that are real are not right. Disease germs are real—but must we therefor spread them? A pestilent infection may be real, but ought we to expose ourselves to it? Those who argue that so-called "real-life" is license must remember that where there's an is, there's an ought. Frequently, what is and what ought to be are far apart. When "is" and "ought" come together, an ideal is formed.

The reality of profanity does not argue for toleration of it.

There is no need for any of us to use profanity. Realise that you are



more powerful in expression without it.

In his post-war account of the struggle with Nazism, Sir Winston Churchill introduced the most revolting personality in the past centuries without a profane adjective:

"Thereafter mighty forces were adrift; the void was open, and into that void, after a pause there strode a maniac of ferocious genius, the repository and expression of the most virulent hatreds that have ever corroded the human breast—Corporal Hitler." (Sir Winston Churchill, by Robert Lewis Taylor)

No one needs to be profane!

Push To The Pole

★ He could tell a good story. He did not want for words. They tumbled from his lips like water from a mountainside spring. His youthful, clean-cut countenance sparkled with what people call personality.

But that speaker sent me away empty and upset. He had wandered all over the foothills of his subject but had never seemed to approach the summit. He appeared to have used his unusual native speaking ability to gloss over a lack of preparation. His very talent seemed to have become a disadvantage.

Somehow I wish that young speaker could read the story of a man named Peary.

Like every man and woman, Robert Edwin Peary was blessed with some special talents. As a youth, he was a gifted athlete. He was a good student, too. He was graduated second in his college class in civil engineering.

Years later, this same Peary lay in an abandoned camp at Fort Conger, near the northern tip of Greenland not far from the Arctic Ocean. Shortly before, in the frozen wastes of the polar

North he had eaten his last biscuit, then all that remained of his beans. A dog had been killed for food. Failure had come again to tall, thin Robert Edwin Peary in his quest to become the first man to reach the North Pole. After he had stumbled into Fort Conger and removed his kamiks, or skin boots, he had discovered that his feet had been frosted.

Now in the polar region's dreary mid-winter darkness, Peary lay in writhing pain with his frosted feet. For six weeks he lay there. In the midst of his agony, he turned on his side and wrote on the cabin wall the lines of Seneca: "I shall find a way or make one."

Back at his base, seven of his toes were amputated. One of his strongest backers urged him to return to America. But Peary shook his light haired head and turned his blue eyes to the north. No, he was going to keep trying until he reached the pole.

Peary returned to the States three years later. He still had not realized his life's goal: touching the pole. But he returned to raise \$100,000 and with

(Reprinted from The Instructor)



Peary pushing onward, "I shall find a way or make one."

it built a boat that would batter its way better through ice and water.

With his new boat its sides 30 inches thick, he again pushed toward the pole. He was now nearing 50. The year was 1905, and Theodore Roosevelt, for whom the boat was named, was still president of the United States.

Bulling through the North's ice-clogged summer waters, the Roosevelt reached the end of land. With hand-picked Eskimos, 120 dogs and sledges, Peary began his dash toward the pole. A howling gale struck. It drove the ice pack eastward. The trail was shattered, and catches of precious food for the return trip were lost. Huge canals—seams of open water—developed in the ice. But Peary pressed toward the pole. He came within 176 miles of his goal—farther north than man had ever gone. Then he was forced to turn back. The dazzling polar light burned his eyes until he would bury them in the snow to relieve the pain. His jaws ached from grinding his teeth in the torture of his aching, mutilated feet. His legs swelled through starvation. Over thin, young ice across the big canal, he softly shuffled his snowshoes. Battered and beaten

again, he reached the Roosevelt, then fought her back to New York.

Two years later, Peary again headed northward on the Roosevelt—amid the din of 246 howling and fighting dogs and the stench of 70 tons of whale meat, their food. It was Peary's eighth polar expedition, and he was now 52.

On April 6, 1909, Peary became history's first man to reach the North Pole. With the American flag, he planted the banner of his college fraternity. (Youth was still in his heroic heart!)

Robert Edwin Peary was endowed with a bright mind and a stout heart. He was a trained engineer. From the base of those blessings, he built. He pressed onward and upward "to find a new way or make one."

Ours is a rich heritage. Ours is the perfect pattern for attaining the kingdom, even godship, which can be our goal. To each is given additional, special talents. But we must do more than count these blessings. We must build on them. From them we must steadfastly push onward and upward, even as Peary pushed toward the pole!

—Wendell J. Ashton

A Faith Promoting Incident Of Ogden Valley

★ The following incident is taken from the life of Sister Martha A. Ferrin, one of the early pioneer women of Ogden Valley. While her husband was performing missionary labours in England, this good sister supplied him with means for his support, managed her farm, and cared for eight small children.

In addition she had charge of a saw-mill, ten miles from home. At one time she was taking a load of lumber, which she had bought from the sawmill the previous day, to Ogden. The two smallest children were with her. After the lumber had been disposed of and they were returning home through Ogden canyon, a heavy storm could be seen approaching. She passed a company of men camping in an opening in the road (where the Hermitage now stands). They advised her to go no further as it would be very dangerous in the canyon when such a terrible storm was coming on and the night was so black.

"My little children at home need me," she answered and drove on. Farther up the canyon were more men camping. They begged her to wait until the following day.

"You can never cross that Shanghai bridge; the night is so dark you will not be able to see it. You cannot possibly get home before you meet the storm."

"I have six little children waiting for me and I must go," was her answer again, and she drove on.

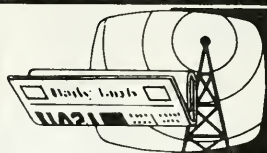
At the time she thought she was near the bridge one of the tugs came unhooked. The little boy scarcely large enough to get up and down the wagon, hooked it.

"Can you see the bridge, son?"

"No, mother, I can't see anything."

The mother knew that the bridge was not strong. It was narrow and had no protection on the sides. She knew that it would shake and swing when they drove across. What was she to do? If the Lord would only assist her until the opposite side was reached! Suddenly a flash of lightning came. The front feet of the horses could be seen to be almost touching the edge of the bridge. It lightened again. The horses were started. During the entire time it took to cross the bridge, it was not dark for one second. The light was as bright as day. Further on was another bad place in the road. Again the lightning shone and the mother and her little ones were guided safely across. Sister Ferrin met her anxious children waiting for her in the door of her little home. With grateful hearts they united in thanking the kind Father for His protecting care.

—Young Woman's Journal
Vol. 26, pp. 776-777



Regional Programme

★ Pres. A. Ray Curtis, formerly president of the Southwest British Mission and the Regional Representative for the Church in England, among the six stakes, completed a preliminary survey and meetings with the individual stakes concluding with the London Stake on January 13.

Pres. Curtis said, "it was an inspiration to find devoted leaders of the Church, who are sincere. I am inspired by the devotion and dedication of the people to the work of the Lord."

Stating he was amazed at the growth of the Church in the British Isles, Pres. Curtis commented that there is no question in his mind but what the new regional programme announced at the semi-annual General Conference last October will go forward.

As Pres. Curtis met with each of the stakes he explained his role in the Regional programme, that of the stake leaders and the ward. He emphasized that the stakes will be taught to train and teach the wards and instruct them in their responsibilities in the four priesthood committees.

Pres. Curtis told the stake presidencies, high councilmen, and bishops, "we are called to succeed. We were not called to fail. Full devotion and nothing else will bring full happiness."

He cited the growth of the Church, noting that in the first 70 years, from 1830 to 1900 the Church grew in membership to 268,000 persons. For a comparison 250,000 people joined the Church in the past three years.

Pres. Curtis noted that projected growth of the Church in the next 17 years (to 1985) forecasts membership of 7,700,000 assigned to 1,000 stakes, and 10,000 wards with 2,300 bishops needed each year.

This growth, he said, means the young men on class rolls of the auxiliaries today may very well be some of those bishops tomorrow. "This means, we have got to do a better job of teaching and training."

He said "the time will never come when we cannot learn more." Pres. Curtis said it is so much easier to do the Lord's work when one "gets the vision and has the understanding of his assignment and work to be done." This he termed this can only be done by "full devotion."

He asked that leaders of the auxiliaries attending Sacrament Meeting, "setting the example" and encouraging their officers and teachers to do likewise.

Pres. Curtis directed his closing remarks to Home Evening emphasizing that the home is the foundation of all righteous life. Children, he said, need to hear mother and father and one another bear their testimony of the truthfulness of the Gospel. "Tell the children of the order of the priesthood, encourage them to uphold the Church leaders, develop goals for the family through home evening. Begin when children are young to prepare for missions by encouraging savings plans, study of the scriptures, and activity in the Church. These will all build strong families in the Church," he said.

Alaskan Saints Thank All For Help During Recent Flood

★ Last August Fairbanks, Alaska, was struck by a flood. The Church sent from its central welfare storehouses in Utah 20 tons of food, clothing and bedding. Herewith is the message received from David G. Clarkson, first counselor in the Fairbanks, Alaska, Second Ward Bishopric. The flood turned this Alaskan city into a major disaster area.

"We have now experienced part of the Welfare Programme none of us ever could have possibly imagined. When it was desperately needed and hope was dim, the Welfare Programme was there and more than we would have dreamed possible.

"We saw the mattresses and blankets rest and warm tired bodies. We saw hunger abated and expenses allayed due to the assistance afforded by the Welfare food supplies.

"We saw this food not only fill empty stomachs, we saw it bring back the bright sparkle to many eyes and colour to ashen faces dulled by despair. We saw it bring back the light of hope in the face of adversity. Though all or

most may have been lost, we were given encouragement through food, warm bedding and warm clothing to continue on.

"Our heartfelt thanks goes out to all of you throughout the Church for the part you played in this assistance. No matter how great or how small the task you may have performed in the Welfare Programme, it was the tremendous importance and meaning in the recovery and rehabilitation of the flood victims in the Fairbanks area. May the Lord's choicest blessings be with all of you is the prayer of the Saints from Fairbanks, Alaska."

(Your Millennial Star editor saw some of the flooded area from high above as he flew the northern route to his assignment in England late in August. This is only one more testimony to the truthfulness of the Gospel and the plan of Salvation God has revealed in this very day for His people. The Church has long encouraged families to save a year's supply of food stored away for just such emergencies. . .")



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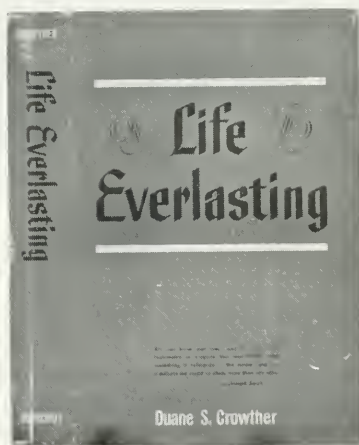
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★ Janet sat carelessly brushing her hair on the little bench in front of her dressing table, but her thoughts were far away. It had only been two months since her mother had died leaving her alone. After the initial shock, and all the family business had been negotiated, she had decided to leave her little hometown, and go down to "Gay, Swinging, London." For there, she could be part of the happy scene she had heard so much about.

Of all the luck, Janet thought, as she tossed the brush hard against the dressing table. She thought, how lucky she had been to get a job at the Shaftsbury Theatre. She had always loved art,

and now she had a chance to work on real scenery for a professional theatre.

She even had great success in finding this lovely little flat. And when she had advertised for a flat-mate, and Katie had answered the ad, she had been delighted. But that was three days ago. Now . . . now she finds out that Katie is a Mormon!

She had heard that Mormons were strange people, with a lot of stern ideas. She had liked Katie from the beginning, although she did look a bit dowdy. Why her skirt hung nearly past her knees! Then too, she was hoping her new flat-mate might be able to make a good cup of coffee. She really

Short Story

hadn't had a good cup of coffee since her mother died. Now, Katie didn't even drink coffee. Of all the luck! Oh well, Janet had made up her mind that the first bit of trouble Katie gave her, out she would go.

Where was it Katie had said she was going tonight? Oh, yes, now she remembered, something called M.I.A., which stood for Mutual Improvement Association. Wow, what an ominous title, these Mormons really are a strange lot.

It was nearly a week before the subject of the Mormon Church was mentioned between the girls again. "Janet," said Katie, "Why don't you come with me to the drama workshop we are holding tomorrow night at the Church? We're getting a play ready to present in about two months time, and a few of us are getting together to talk about scenery, and staging. Please," she insisted, "we really could use some professional help."

Well, thought Janet she really didn't have anything planned and Katie had said 'professional' help.

"Oh I suppose I could come, for a while anyway," said Janet.

The next evening as the girls climbed the stairs to the chapel, Janet began to have second thoughts. Oh for goodness sakes, she thought, I must not let these people worry me, they are simply a bunch of amateurs. After all she did work in a live professional theatre. She would use all the theatrical terms she had heard . . . she'd impress these Mormons.

But the evening went very differently than she had planned. The whole committee seemed very well organized. Why, they were even talking about things she had never heard in the theatre yet, and what were those funny little books they kept referring to?

Finally that night as the girls stepped

off the bus, curiosity overcame Janet, and she asked, "Katie what were those books that you all kept looking at, as if it were the law of the land?"

"Oh those are Drama Manuals, put out by the Church," smiled Katie. "Our Church puts out manuals on public speaking, dancing, drama, and even sports activities."

"I say," sniffed Janet, "your Church interferes with all phases of your life doesn't it?"

"No not interferes," laughed Katie, "they help and instruct so we can enjoy life more."

"Boy have they brainwashed you" sneered Janet.

Two days later Katie was dressing just as Janet came home from work.

"Oh," said Janet, "going out again to night I see."

"Yes," explained Katie, "I'm going to a big dance at the Church tonight, I'd love you to come with me . . ."

"Oh yes, I'll bet that will be a swinging scene!" interrupted Janet.

"Suit yourself," smiled Katie, clipping on her earring.

"O.K., I will go," said Janet, rather defiantly. I'll show her just how I can liven up a dance, she thought.

The dance floor was full when the girls arrived. Well, they all look as if they are enjoying themselves, thought Janet as she gazed about the room. Just then a tall fair-haired boy asked her for a dance.

"Sure . . . sure," gulped Janet, slightly embarrassed by being caught off guard.

As they began to twirl around the floor, he smiled and said, "My name is Rodney Burns, I just moved down from Scotland to work for a while, are you new here?"

"Well sort of," stammered Janet, "I mean I'm not one of them!"

"One of them what?" smiled Rodney.

"I mean, I'm not a Mormon," declared Janet, more embarrassed than ever now.

"Well, that is perfectly legal Lass," joked Rodney, which immediately put her back at ease. "Anyway," he said, "I still don't know your name."

"Oh, I'm Janet Martin. I live with Katie Barton, that is how I got here in the first place," she said.

The dance was quite successful for Janet. She danced nearly every dance, and at least six times with Rodney. She even thought secretly to herself she might could fancy this tall, fair Scotsman. She had noticed that he looked at her skirt several times, maybe even a bit disapprovingly. She knew her skirt was a lot shorter than the other girls there, but this was the first time she had ever noticed a boy object!

The next morning as she stood in front of the long mirror in the hall, she called to Katie, "You know with winter coming on and all, I think I'll let my skirts down a little."

"Oh," smiled Katie suddenly entering the hall, "that's probably a good idea."

It was two or three days before Janet had the courage to question Katie about Rodney Burns. After all she did not want to look interested.

"Katie, do you remember Rodney down at your Church?"

"Yes . . ." she began.

"What do you know about him?" she asked.

"Not much really," replied Katie. "I do know" she continued, "He is working very hard to save enough money to go on a mission for the Church in a few weeks time."

"A mission!" Janet exclaimed, "not secret or anything like that?"

"Good Heavens," laughed Katie, "you have seen too many spy movies. I mean

he is going on a mission to tell people about our Church, what we believe and stand for"

"Gosh," said Janet, "how long will that take?"

"Missionaries are usually gone about two or two and one half years," Katie explained.

"Two and a half years!" cried Janet, suddenly betraying all the candor she had tried so hard to project.

"Yes," laughed Katie, "why so upset?"

"Who's upset?" sniffed Janet, "I just asked."

The next month was a busy one for Janet, The Shaftsbury Theatre was presenting a new play, and she was working late and hard on her scenery.

One morning as Janet gulped down her breakfast to rush to the theatre, she noticed that Katie was noticeably upset.

"What's up Katie?" she asked.

"Oh," said Katie, I got a phone call this morning early, from Shirley Jollins, she was the director of that play we worked on, remember?"

"Yes, sure," said Janet, "the one with the long red hair."

"That's right, well her father died rather suddenly of a heart attack yesterday, and Shirley has asked me to sing at his funeral," said Katie. "If your not too busy, I would like you to come . . . for moral support," Katie went on.

Janet looked at Katie, and thought how fond she had become of this girl. "Of course," reassured Janet, "I will be glad to go with you."

It had been a lovely funeral, thought Janet as she sat on the bench, still wiping a bit of moisture from the corner of her eye. So different from her Mother's which had been so short and cold.

Continued on page 76



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The way these Mormons talk about God. . . a personal God, it was certainly an interesting idea. And that Song, "Oh My Father," that Katie had sung was beautiful. She had never heard it before, but some of the words had remained in her mind. "For a wise and glorious purpose, Thou hast placed me here on Earth, and withheld the recollection of my former friends and birth. . ." She wondered what glorious purpose God had sent her for . . .

"Hey, Hello I said, you must be a thousand miles away." She looked up startled to see Rodney there.

"Oh I'm sorry," she smiled, "I was miles away. . . in Heaven."

"Listen Janet," said Rodney becoming very earnest, "I'm leaving on my mission in about two weeks time, and some of my friends are giving a wee party for me, and I'd like very much for you to come."

"Why I'd be delighted," she said.

"Good," came his happy reply. "I will see you later then . . . maybe Sunday?"

On the way out of the chapel she noticed one of the full time missionaries. "Oh Elder Hancock," she blushed, "I think maybe I would like to hear those lessons you mentioned some time ago. Now I didn't say I was going to join the Church" she was quick to add,

"but I guess it wouldn't hurt to listen."

She had studied very hard and managed to have all the lessons before Rodney's party came around. She was nearly through the Book of Mormon too. These Mormons make sense, she thought. But there were drawbacks, that tithing and Word of Wisdom. Oh how confused and frustrated she felt. She had fought this Mormon idea so hard, and now they were breaking down her resistance. Of course she could try praying as the Elders had told her, but it had been so long since she had ever tried to talk to her Heavenly Father. Would He listen.

That night as Katie entered the bedroom, she found Janet kneeling at her bedside, softly crying.

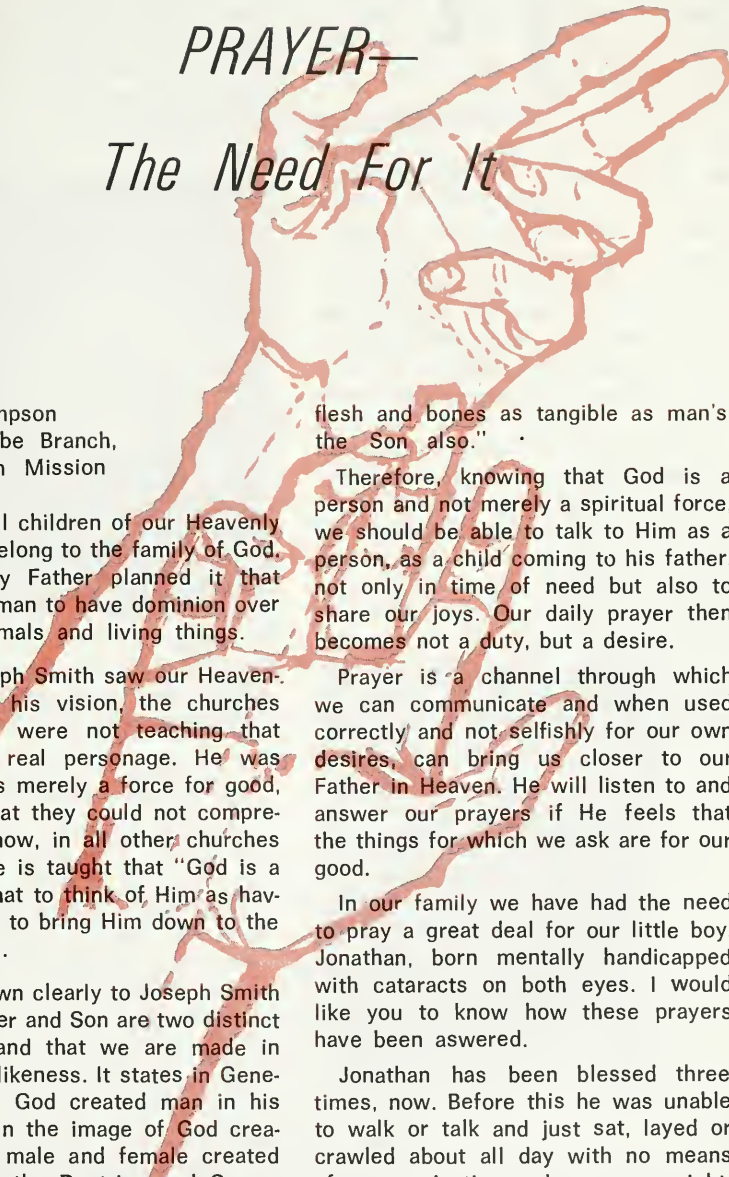
"Are you all right?" asked Katie.

"Yes . . . yes," cried Janet suddenly standing to embrace her, "tonight I talked with my Heavenly Father, and He heard me . . . I felt Him hear me. It's a funny life Katie, she smiled, I came to Gay Swinging London to make the big scene . . . and I found the Mormons, and they helped me find God."

"You know," said Katie, "I'll bet Rodney could baptize you before he leaves. That should get his mission off to a good start."

Janet simply blushed!





PRAYER— *The Need For It*

George Thompson
High Wycombe Branch,
British South Mission

★ We are all children of our Heavenly Father. We belong to the family of God. Our Heavenly Father planned it that way and for man to have dominion over all other animals and living things.

When Joseph Smith saw our Heavenly Father in his vision, the churches at that time were not teaching that God was a real personage. He was thought of as merely a force for good, a mystery that they could not comprehend. Even now, in all other churches but ours, one is taught that "God is a spirit" and that to think of Him as having a body is to bring Him down to the level of man.

It was shown clearly to Joseph Smith that the Father and Son are two distinct personages and that we are made in our Father's likeness. It states in Genesis 1:27 "So God created man in his own image, in the image of God created he him; male and female created he them." In the Doctrine and Covenants 130:22 "The Father has a body of

flesh and bones as tangible as man's, the Son also."

Therefore, knowing that God is a person and not merely a spiritual force, we should be able to talk to Him as a person, as a child coming to his father, not only in time of need but also to share our joys. Our daily prayer then becomes not a duty, but a desire.

Prayer is a channel through which we can communicate and when used correctly and not selfishly for our own desires, can bring us closer to our Father in Heaven. He will listen to and answer our prayers if He feels that the things for which we ask are for our good.

In our family we have had the need to pray a great deal for our little boy, Jonathan, born mentally handicapped with cataracts on both eyes. I would like you to know how these prayers have been answered.

Jonathan has been blessed three times, now. Before this he was unable to walk or talk and just sat, layed or crawled about all day with no means of communication and very poor sight. The elders blessed him and asked for

him to have the full use of his faculties according to God's will. Not long after he began to say odd words and gradually added to them. He crawled around at a terrific rate and his intelligence grew at just such a rate, too. He started to walk.

An eye operation was imminent and he was blessed again in preparation for this. We were told that he would be in the hospital for two or three weeks as this was a major operation. When my wife visited him on the third day after his operation she was allowed to bring him home. The sight he had gained was much more than we had dared to expect so that he can now play outdoors and run around quite normally.

Not long ago his good sighted eye became inflamed and covered in a white film again. He stumbled and fell about and cried in frustration. We were told that it could be more cataract or lens damage. Jonathan was blessed again and later we heard the glad news that his sight was not affected in any way. It was not more cataract but a condition that required a simple, minor operation. Jonathan has since had another

eye operation which was successful. He is now awaiting glasses that give him more visual help.

Jonathan's name has been entered on the waiting list for a new centre for mentally handicapped children presently being built in our locality. This gives him the opportunity to go to school close to our home instead of going away to a boarding school for children with dual handicaps.

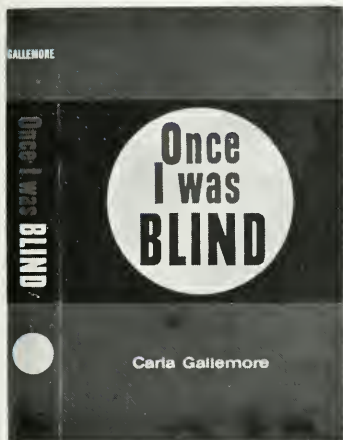
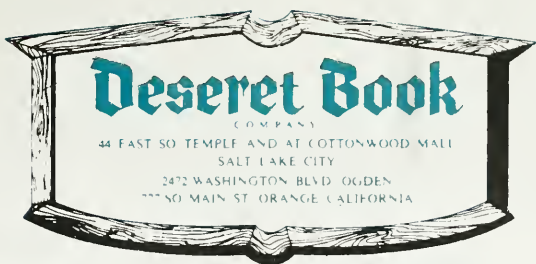
Jonathan attends Junior Sunday School regularly every Sunday and enjoys listening to the songs even though he cannot yet participate fully in the lessons. We have much to thank our Heavenly Father for.

Whilst we were praying and fasting for Jonathan, my wife's issue of the Relief Society Magazine arrived and inside was a little verse which just suited us at that moment and I would like to share it with you.

The Blessing

I know not if the blessing sought
Will come in just the way I thought,
But I leave my prayer with Him alone
Whose will is wiser than my own,
Assured that He will grant the quest
And send an answer far more blest.





Once I Was Blind By Carla Gallemore

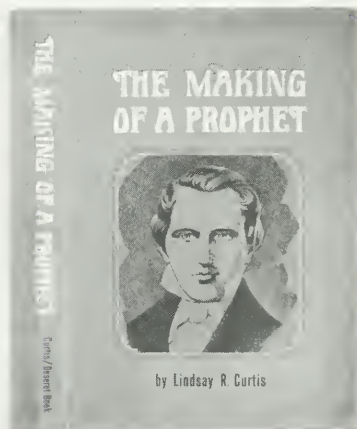
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Prophecy—Forerunner of Science

by Elder Harold B. Lee

of the Council of the Twelve

★ Our beloved late Dr. James E. Talmage, an eminent scholar, has set forth in clearness the essential relationship between scientific theory and truth in an article entitled: "Prophecy as the Forerunner of Science." It was written many years ago, and this is what he said:

"The man of truly scientific spirit regards a theory in its real character as a provisional and tentative explanation phenomena not otherwise easy to comprehend. Theory is but the scaffolding necessary to the work of rightly placing the building blocks of truth in the wall of the rising edifice of science. These building blocks are demonstrated facts, truths made plain, and when they are in place, their proper relation to each other duly established, the scaffolding, which is inadequate and unsightly at best, is torn down. Theory becomes unnecessary as our knowledge of facts increases. . . ." (Improvement Era 7:487.)

Nearly twenty years ago because of, shall I say some immature observations at that time I wrote something that I

read again the other day to see if I could now say the same things. The testimony of those nearly twenty years that have intervened convinced me all the more that these facts are true. That person who thinks he has outgrown his Church and his religion has in reality proved himself too small to bear the responsibilities his membership entails and has shut himself up in his small intellectual world, and the vast treasures in the unseen world of spiritual truths are closed to his understanding. "And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things." (D&C 88:67.)

The Gospel of Jesus Christ does have the right answers to the great soul-shaking questions which lie at the heart of human experience and existence, for it is indeed the power of God unto salvation to everyone that believeth. And I bear humble testimony that I know it is true, the science of salvation, the power of God unto salvation.



We would say to the brethren, seek to know God in your closets, call upon him in the fields. Follow the directions of the Book of Mormon, and pray over, and for your families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessing of God upon all your labours, and everything that you engage in. Be virtuous and pure; be men of integrity and truth; keep the commandments of God; and then you will be able more perfectly to understand the difference between right and wrong—between the things of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day.

—Joseph Smith

